H. M. Masonic

A

STUDY

OF

FREEMASONRY.

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TRANSLATED FROM THE FRENCH

OF

MONSEIGNEUR DUPANLOUP,

BISHOP OF ORLEANS.

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PREFACE OF TRANSLATOR.

In presenting the following translation of Mgr Dupanloup's pamphlet on Freemasonry to the English public, at the personal request of the Venerable Prelate himself, two objections will have to be met: the first, that the fearful revelations contained in it do not affect English Freemasonry, which is supposed to be totally distinct and different from the Society called by the same name abroad; the second, that the warning is addressed to Catholics only, whose dogmas and principles are in distinct contradiction to the lines of modern thought, and directly opposed to so-called modern progress; so that the warning does not apply to the English nation, who, as a body, are Protestants. Both these objections have been so ably treated in a book recently published, entitled the *Secret Warfare of Freemasonry against Church and State*, translated from the German, that we should hesitate to do more than refer our readers to this most admirable and exhaustive work, were it not for the fact that many may take up this pamphlet who will have neither the time to read nor the means to purchase the volume in question; so that we shall venture to make certain quotations from its pages in meeting the two grave objections to which we have referred.

The first question to ask ourselves is this: Is there, or

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is there not, a solidarity between English and foreign Lodges ?

Now no satisfactory answer to this can be given except by referring to the Freemasons themselves ; and our reply will, therefore, be based on their own statements.

The ritual for the admission of a Scotch Ancient, or Grand Master, runs as follows :

'Friendship is the sacred bond which unites together all the Brethren of our Craft ; for however much scattered they may be over the face of the earth, they all compose one only body, because one is their origin and one their aim ; one the mysteries into which they are initiated ; one the path by which they are led ; one the gauge and measure applied to each and all of them ; and one the spirit by which they are animated.'*

The same unity of aim and object is, we think, incontestably proved by the public proceedings which took place at the installation of H.R.H. the Prince of Wales as Grand Master of English Freemasons. On that occasion he received addresses of congratulation from the 'Grand Orient Lodge' of France, from the 'Grand Lodge' of Italy, from that of Sweden, and many other countries. We will only quote one of these addresses, which will suffice for our purpose—that of the 'Grand Italian' Lodge. It is headed as follows :

'*Universal Freemasonry. Italian Communion, Liberty, Fraternity, Equality.* . . .

'May it please your Royal Highness to permit the Grand Master of the Grand Orient of Italy to unite the

* Eckert, *Die Frage der Staatl. Anerk.* p. 12 (Barrister in Dresden. Leipzig, 1852).

heartfelt applause of all our Italian brethren to that of our beloved brethren in England, who hail the elevation of their puissant Grand Master as one of the most auspicious and most memorable events of universal Masonry.

'By this event English Masonry, which has already deserved so well of universal humanity, will acquire ever fresh titles to the gratitude and admiration of the whole civilized world. Italian Masonry, therefore, rejoices at this new lustre shed upon *our world-wide Institution*, and sincerely prays that between the two Masonic communities may be drawn *ever more closely* those fraternal ties which, through want of that *official* recognition which we venture to hope will soon be effected, have always bound us to our English brethren, whose profound intelligence and unwearying activity we constantly appreciate and seek to follow.

'Accept then, Royal Highness, with all great wishes for your continued long life and prosperity, the expression of our profound homage and fraternal affection. . . .'

The '*official* recognition' prayed for in this address was not long delayed. In an account of the consecration of a new Lodge in July last we find the following announcement in the *Times* (of 19th July 1875):

'ITALIAN AND ENGLISH FREEMASONS.—The announcement was made on Saturday, at the consecration of a new lodge, named after the Princess of Wales, at the Alexandra Palace, that his Royal Highness the Grand Master of English Freemasons had given official recognition to the Grand Orient of Italy, and the announcement was received with warm applause by the large body of eminent Freemasons assembled on the occasion.'

We do not think, therefore, that the fact can be denied,

that the 'Brotherhood' is substantially one in all lands.

Another significant fact, which adds to the weight of proof already given, is the appointment by 'the Most Worshipful Grand Master,' after his installation, of Brother Wendt to be Grand Secretary for GERMAN CORRESPONDENCE. Were there no solidarity between the Lodges, of what use would be the secretary?

But the main objection which has been made to the identification of English Freemasonry with the political and religious tenets of foreign Lodges is derived from the roll of names, partly illustrious by position and partly distinguished by high public and private worth, which is to be found in the archives of the Society.

'How is it possible,' writes the author we have already mentioned,* 'that emperors, kings, and princes (and we would add English gentlemen of noble birth and unblemished character) would persevere in lending the sanction of their name to a body one of whose acknowledged objects is to overthrow every throne in Europe, and extirpate all social distinctions throughout the world?'

We will give the answer in the same author's words: 'The reply is obvious: *they have been deceived, and continue in the dark.* It is thoroughly understood among the secret heads and chief agents of the body that such brethren would not remain a single day in union with such a league if they were aware of its ultimate designs; so they have established for their convenience special degrees of honor and offices of seeming authority, where

* *Secret Warfare of Freemasonry*, Introduction, 1.

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they may attract the uninitiated by the authority of their high character and exalted position, without enfeebling the secret action of "the Craft" by the demurrers of an over-scrupulous morality. The great universities of this realm are wont to confer on distinguished generals, authors, and other celebrities the honorary degree of doctor of civil law; but it is not commonly supposed that those who are selected for such a distinction have any deep knowledge of this particular branch of jurisprudence.'*

* If any one wishes to be still further convinced of the solidarity of Freemasonry all over the world, let him read an article in the *Daily Telegraph* on this subject, in a leader of 2 th April 18.5.

Another contemporary newspaper, speaking of Freemasonry, writes as follows: 'Hard as it is for men to believe that it is so diabolical abroad, it is harder still, it is simply impossible, for them to think it other than a mere "friendly society" at home, when thousands well known for their principles, for honour and honesty of purpose in their own circles, have willingly, nay gladly, placed their names on the rolls of its various English Lodges. Englishmen, loyal and Protestant, could never lend themselves or their names to support the ends for which Freemasonry is said to exist; yet many such are actually Masons, and sworn members of that same Society which is so numerous and so widespread abroad. That Society, then, cannot be the evil it is said to be; or else Freemasonry here is not the same as elsewhere. This latter would appear to be the general opinion, and to rest upon a basis of something like fact; for the Craft is too wary to overlook the English love for law and order, too sharp not to recognize in this character an obstacle to its own final success, and too cautious therefore, to admit any but those who have been well tried and sounded to a knowledge of its present actions and future aims. Here, as abroad, the multitude of the brotherhood have little more idea of the scope of Freemasonry than the general public has; they are kept at play in the anti-chamber, like children in the nursery, whilst real business is transacted in the

But a still stronger testimony is that of one of the most eminent of the French Freemasons, M. Louis Blanc, whose words have been quoted by Mgr. Dupanloup in the following pamphlet, but which we shall make no apology for repeating here. He says:

'It seemed good to sovereigns—to Frederick the Great—to handle the trowel and to put on the apron. Why not? Since the existence of the higher grades was carefully hidden from them, *all they knew of Freemasonry was that which could be revealed to them without danger.* They had no reason for concerning themselves about it, seeing that they were kept in the lower grades' (though *nominally* the highest), 'in which they perceived nothing but an opportunity for amusement, joyful banquets, principles forsaken and resumed at the threshold of the Lodges, formulas that had no reference to ordinary life—in a word, a comedy of equality. But in these matters comedy closely borders on tragedy; and princes and nobles were induced to *offer the cover of their names and the bland aid of their influence* to secret undertakings directed against themselves.'*

'Can any reasonable man doubt, after reading such an explicit admission as this, that kings and princes, statesmen and legislators, may be found in grades of high

inner chambers by the older members of the family. Men are slow to allow that they can be duped, and it will be no easy matter to get those who have joined the Craft to relinquish their membership, or to deter those from joining it who are so inclined, on the strength of what certainly is, to say the least of it, a well-founded suspicion of dark dealings. But the question is not a matter of mere judgment or prudence; it is one of morality and conscience.'

* *Guide of Freemasonry*, page 65. French edition.

honor and dignity—provided by Freemasonry for their especial benefit—may assume the first place in its public manifestations and the *external* direction of its government, and may yet remain in ignorance of its hidden designs as unconscious and complete as that of the "*profani*," who are altogether excluded from its Lodges?' (Introduction *Secret Warfare.*)

In spite of all their caution, however, the real nature of Freemason doctrines occasionally becomes revealed to their noble dupes; and an instance of this is to be found in the resignation of Frederick Prince of Orange, second son of William I., King of the Netherlands, who had been chosen on the 4th June 1816 (when he had scarcely attained his nineteenth year) as National Grand Master for life of the Grand Lodge of the Hague. The next year he was elected, in the Grand Orient in Brussels, to the Grand Mastership of the Southern—now called the Belgian—Lodges. Although he had only been made acquainted with a very small portion of the impious legendary teaching of the Craft, yet that little was enough. He resigned his dignities instantly, and alleged the following reasons, of which we will give a short extract: 'I am a Christian, and will ever remain one. Everybody will understand how extremely painful it is for me to be compelled to speak of the abuse made in the Masonic Legend of the teaching of my Divine Master, the Son of the Heavenly Father. . . How could I write the story of Thy life, O Divine Jesus, and then call it the *Legend of the Degree of Rosicrucian?* . . . Right reason and profound reverence bid my pen stop here. Is it possible to degrade this hallowed story so low as to turn it into a mere legend? . . . And can

it be that the brethren of the Craft regard the death of Jesus Christ as a mere parable, and range it with the mass of fictions which are successively set before them? . . . And we further find, to our indignation, ceremonies in connection with the reading of the legend of this grade which are in direct opposition to the teaching and character of the Son of God and to His Holy Law. . . .'

How many of those excellent religious-minded men who have given 'the cover of their names,' as Louis Blanc calls it, to this impious and dangerous society would recoil with horror, like Prince Frederick, could they but once lift the veil which shrouds the real aim and object of Freemasonry?

But there is a further point to be considered.

'To promise silence with regard to teaching and a course of action about which we know absolutely nothing at the time we make the promise, is intrinsically evil. When, moreover, this secrecy is enforced by the sanction of an oath—the most solemn and indissoluble bond by which the freedom of the human will can be fettered—the heinousness of the crime is proportionably increased.' Read the Masonic oath as given, not only in the following pamphlet, but in every Freemason ritual. 'Is it not in violation of the natural order, and an ever-present menace to political stability, that a body of men should exist within the State bound by obedience to an unknown and irresponsible authority, and shielded from all possible supervision either of constituted authority or public opinion, by so awful an oath of secrecy? "I consider," says Lord Plunket, "an association bound by a secret oath to be extremely dangerous on the

principles of the common law, inasmuch as they subtract the subject from the State, and interpose between him and his allegiance to the king." And he speaks most truly, for it is an act of high treason against the most fundamental principles of political and social life, which forbid us to abdicate the freedom of our will in favor of an unknown and self-constituted authority, or to bind ourselves irrevocably to the propagation of tenets or to the blind execution of orders about which we are in utter ignorance at the time, and are therefore unable to determine whether they be consistent or not with our moral obligations to ourselves, our neighbors, and our God.'*

But now to come to the second objection—namely, that the Bishop's pamphlet, being intended merely for Catholics, the warnings it contains do not apply to the English nation, who, as a body, are Protestants.

Again we will answer this objection from the mouths of the Freemasons themselves.

We are prepared to prove that Freemasonry is not the enemy of Catholicity alone, but of Christianity in general: and a bitter and irreconcilable enemy to every species of Divine Revelation. The following important admission is found in what may be called an official apology for the Association:

'Freemasonry teaches how to be virtuous without the stimulus of hope or fear, independently alike of heaven or hell. The Mason looks for no future reward: he has received his recompense in the present, and is therewith content.'†

* *Secret Warfare of Freemasonry*, Introduction, lvii. lviii.

† *The Attitude of Freemasonry in Relation to the Present Day; or*

Again: respecting the Bible in the Lodges, an article appears in the official Dutch Freemason's Almanac for 1872, by Brother C. Von Schaick, from which we take the following extracts:

'As matters now stand, the presence of the Bible on our altars is an empty form. . . . From whatever point of view we regard the Bible, we do not hesitate to declare openly that in our reunions it is out of place, once and for ever; since the doctrines of humanity now occupy the most prominent position, and are taught as the best method of ameliorating the condition of mankind.'

Another Brother, C. Krause, speaks thus: "'However Masons may formerly have regarded the Bible, they now, at all events, know how to put it in its proper place. The Mason should be entirely free from all blind adhesion to any dogmatic belief whatsoever, just as Jesus appears to have been,' etc., etc. These are only one or two quotations out of many in the same sense, and we ask what are called Bible Christians if they can take one step in union with an Association which altogether repudiates the divine origin of Holy Writ, and sees in it nothing but an accessory to a ceremonial?

But the attitude of Freemasonry in regard to the Divinity of Christ is even more serious. The 'Secret International Congress of Freemasons,' held during the first three days of November 1872, determined to give, if possible, the force of constitutional law to the opinions of Freemasonry as to what ought to be called religion.

An Open Exposure of the Object and History of Freemasonry, together with an Answer to the most recent Charges brought against it. By E. E. Eckert, Barrister in Dresden. Leipzig, 1852.

'The congress met at a villa near Lugano, and sat each day from 4 P.M. until midnight. One of the subjects deliberated upon was the nature of the worship to be introduced. It was unanimously agreed to throw into a catechetical shape the democratic Bible of the Socinian Renan, and to make this the handbook of the religion to be publicly recognized in the social and democratic Republic of the future.'* Again: the *Freemason's Journal of Vienna* (2d series, No. 2, p. 13) thus reports the speech of a Master addressing his brethren from the chair of office:

'What is the false religion so eagerly forced upon mankind in mosques, synagogues, temples, and churches, except a jugglery carried on by Imaums, Popes, and clergy? Are we to hold our tongues about it all, till defective education, long habits of slavery, superstitious prejudices, and unreasoning endurance shall at length have deprived men even of the power to see the real state of affairs?'

But this is not all.

Le Globe, a Masonic journal issued from 1839 to 1843 by L. T. Juge (one who had himself been initiated into the highest grades of Freemasonry), has been pronounced by those invested with the highest authority in the Craft to be the truest exponent of its secret teaching. In this journal an account is given of a speech delivered in the Lodge of the Knights of Malta by 'Brother' de Branville (officer of the Grand Orient of France) on the religion of the Craft, of which we will only extract the first sentence:

* *Secret Warfare*, pp. 6–8.

1. 'The religious tenets of Freemasonry are only a continuation of the Egyptian doctrines transmitted to successive generations by the priests of the Temple of Isis.'

Then follows a long explanation of the history and derivation of these Pagan mysteries; Brother Nash going on to explain (in an article which appeared in the *English Freemason's Quarterly Review*) how Freemasonry derives its origin from the mysteries of Isis and Osiris. Commenting upon this, the *Globe*, after descanting on 'the last effort they are making to rally their forces for a supreme struggle with Christianity,' continues: 'An association speedily formed itself, which, in opposition to the universal faith of Europe at that time, took upon itself to recognize the existence only of a God whose being is coeval with that of matter, who is incapable of division into a plurality of persons, who is not subject to human infirmities, and consequently neither has died nor can die. . . . And would not our supposition' (as to the origin of the Craft) 'be yet more triumphantly proved, if to this elementary doctrine another were added, namely, that Christ could not have been God, but was merely a being of superior intelligence, a philosopher, a sage, a benefactor of humanity? and if it were asserted that miracles must necessarily be rejected as a violation of the eternal and immutable laws of the universe, alike impossible and needless, God requiring no such means of enforcing the obedience of His creatures? *And are not these doctrines*, which indisputably derive their origin immediately from Gnosticism, *the fundamental principles of Freemasonry?* Does the Freemason divide into several persons the In-

comprehensible Being whom he denominates the "Supreme Architect" of all worlds? Does he believe that death was or ever could be possible to this Supreme Being? . . .'

'Thus we find the Most Holy Trinity, the Divinity of Christ, together with all that follows from that doctrine, the possibility of miracles—in a word, the whole scheme of Christianity—denied by the organ of Freemasonry in its name and with its approval.'* Is it then to be wondered at that the Protestant Consistory of Hanover in 1775 declared that any preacher who was already a Freemason should be compelled immediately to resign his membership and abandon all practices connected with it? and that, in future, all clergy should be forbidden, under strict penalties, to join the Craft? And the same was enacted by the Lutheran Congress at Kammin.

We could multiply instances of the horrible impiety and coarse rationalism propounded in the Lodges, where 'The Saviour adored by Christians is represented as being a common Jew of Bethlehem, who was confounded with the ancient Josue, son of Nun, by the ereduloes and barbarous Druses of the Lebanon, and afterwards exalted to be the God of Christendom by the Western Popes for the furtherance of their own selfish aims.'†

But lest this Preface should stretch to an unwarrantable length, we will only give one or two more extracts from Freemason authorities: the first from a publication originally written in High German, of which a Dutch translation appeared in 1792—a work all the more

* *Secret Warfare*, p. 74. † Ibid. p. 199.

worthy of credence, as it is supported by documentary evidence.*

'1. Superstition (*i.e.*, Christianity and the Law of Moses) has hitherto been the mainstay of the tyranny and deception by means of which princes and priests have drawn mankind into their net. Fear of a future life, of an eternity of punishments, had been a motive powerful enough to hold weak minds, bowed down under the load of prejudices sucked in with their mother's milk, and to enervate the boldest spirits, rendering them incapable of any great action. This is the evil of Christianity, that it enslaves minds to such a point that they are willing to endure any present suffering with the consoling hope of a life to come. On this account it becomes indispensable to undermine the pillar which bears up such a structure of superstition. But as the number of those who yet fondly cling to the pleasing illusions of their childhood is very large, and the forms of political and civil institutions strike deep in the national soil, it is necessary to go cautiously to work. Here philosophy may take a useful hint from nature. As man is chiefly worked on through his passions, these must be excited, and Christianity must be made ridiculous ere the dominion of faith can be overthrown in the heart.

'2. To effect this a literary association must be formed,

* Reprinted at the Hague in 1823 (*Secret Warfare*). According to the opinion expressed by the Dutch translator, the author of this work, which at the time created a great sensation was a Professor Hoffmann of Vienna, Editor of the *Wiener Zeitschrift*. The German title is given in full in *Secret Warfare*, p 202.

to promote the circulation of our writings, and suppress as far as possible those of our opponents.

'3. For this end we must contrive to have in our pay the publishers of the leading literary journals of the day, in order that they may turn into ridicule and heap contempt on everything written in a contrary interest to our own.

'4. "He that is not with us is against us." Therefore we may persecute, calumniate, and tread down such a one without scruple: individuals like this are noxious insects, which one shakes from the blossoming tree and crushes beneath one's foot.

'5. Very few can bear to be made to look ridiculous; let ridicule, therefore, be the weapon employed against persons who, though by no means devoid of sense, show themselves hostile to our schemes.

'6. In order the more quickly to attain our end, the middle classes of society must be thoroughly imbued with our principles; the lower orders and the mass of the population are of little importance, as they may easily be moulded to our will. The middle classes are the principal supporters of the Government; to gain them we must work on their passions, and above all bring up the rising generation in our ideas, as in a few years they will be, in their turn, masters of the situation.

'7. License in morals will be the best means of enabling us to provide ourselves with patrons at court, persons who are nevertheless totally ignorant of the importance of our cause. It will suffice for our purpose if we make them absolutely indifferent to the Christian religion. They are, for the most part, careless enough without us.

'8 If our aims are to be pursued with vigor, it is of absolute necessity to regard as enemies of enlightenment and of philosophy all those who cling in any way to religious or civil prejudice, and exhibit this attachment in their writings. They must be viewed as beings whose influence is highly prejudicial to the human race, and a great obstacle to its well-being and progress. On this account it becomes the duty of each one of us to impede their action in all matters of consequence, and to seize the first suitable opportunity which may present itself of putting them entirely *hors d' combat*.

'9 We must ever be on the watch to make all changes in the state serve our own ends; political parties, cabals, brotherhoods, unions—in short, everything that affords an opportunity of creating disturbances must be an instrument in our hands. For it is only on the ruins of society, as it exists at present, that we can hope to erect a solid structure on the natural system, and ensure to the worshippers of nature the free exercise of their rights.'

We leave these revelations to the consideration of our English readers. Of one thing there is no doubt—that the key-note of Freemasonry is war to the death against all revelation. As far back as the end of the preceding century it expressed itself in these terms:

'Belief in revelation is a malady to which weak and pious minds are very subject; it is an infectious epidemic, employed ever since the world began to effect the destruction of human Liberty; it is alike incompatible with human reason and true freedom; it is the parent of fanaticism and superstition.' 'The laws of the Mosaic and Christian religions are the contemptible inventions

of petty minds bent on deceiving others; they are the most extravagant aberrations of the human intellect.' 'The selfishness of the clergy and the despotism of the great have for centuries upheld this system (of Christianity), since it enabled them to rule mankind with a rod of iron by means of its rigid code of morality; and to confirm their power over weak minds by certain oracular utterances, in reality the product of their own invention, but palmed off on the world as the words of revelation.'*

'The grade of Kadosch,' writes Barruel, 'is the soul of Freemasonry; and the final object of its plots is the reintroduction of absolute liberty and equality through the destruction of all royalty and *the abrogation of all religious worship.*'†

We now leave English Protestants to decide for themselves whether the designs of Freemasonry are directed against the Church of Rome *alone*.

NOTE.—It has been objected to Mgr. Dupanloup's pamphlet in some quarters that many of his quotations are taken from newspapers, such as the *Monde-Maçonnique*, the *Globe*, the *Freemason's Journal*, the *Chain of Union*, and the like. But if these Freemason organs do not represent aright the doctrines and proceedings of the Craft, why do they continue to exist? Every distinct form of political or religious belief has its organ in the public press; and if any one of these were an unfair or untruthful exponent of its principles or its actions, its

* *Waarschuwing*, vol. xi., Nos. 1, 2, 8, quoted by the *Secret Warfare* on p. 207.

† Barruel's *Mémoires du Jacobinisme*, vol ii. p 2.3. His testimony is valuable, as he was a Master Mason.

circulation would consequently fall off and the paper itself die a natural death. We beg to call our English readers' attention to the *Chain of Union*, and other quotations from English Freemason periodicals, which prove that they are not a whit behind their brethren on the Continent in their 'advanced' views of so-called progress.

We would call attention also to a striking and forcible article on '*Freemasonry*,' in the '*Month and Catholic Review*' *for September* 1875. It appeared only after the present work was in type, and we were therefore unable either to refer to it in the body of our preface, or to quote, as we should otherwise have done, certain salient passages. It has been received from a source which may be regarded as a guarantee for its authenticity; and bears the signature 'Joabert M. M.' Though written from an Anglican, rather than a Catholic, point of view, it has been refused insertion in more than one Protestant organ of influence, on account, we may fairly presume, of its candid witness about the tendency of Freemasonry. While directing special notice to the article as a whole, we content ourselves with the following brief quotation as connected with our own universities: 'At Oxford and Cambridge, the University lodges (for such is the fraternal feeling that the University Lodge will not have any fellowship with the Town Lodge) would be comparatively empty, but for recruits among the undergraduates; and so "dispensations" are granted by the Grand Lodge to enable young men *under age* to become Freemasons.'

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A

STUDY OF FREEMASONRY.

EVERY one knows Freemasonry by name. I knew of it like all the rest of the world; but for a long time I have wished to study it more closely, and several motives urged me in the same direction, especially M. de Persigny's famous circular. It is an undeniable fact that, since that circular appeared, Freemasonry has entered upon a new phase in France. Until then, shrouded in mystery, it only worked in the dark; but, thanks to the encouragement given to it by the Imperial Government, it has since that time come forward, as it were, into public life; and its proselytism, always ardent, but formerly cautious and circumspect, is become more fervent still: it has published books, started periodicals, founded a number of new lodges, made a far larger number of recruits, lifted its banner on high; and only the other day, a Freemason at one of the lodges dwelt

emphatically on 'the rapid invasion of the whole world by Freemason doctrines.' *

It would, in fact, be superfluous to deny the progress of the movement; or to dissimulate its daily increasing influence, and the hidden but real part it has taken in contemporary revolutions.

When one sees the preponderating *rôle* which Freemasonry plays the morning after those serious catastrophes which, in a moment, make a radical change in the political and social condition of a whole people; when one considers the part it takes in those sudden triumphs of violence in which it is ever ready to furnish both chiefs and soldiers, it is difficult to believe that it has nothing to say to them: and the study which I have made of the subject has proved to me, by the strongest possible evidence, that the strangest solidarity and the gravest responsibilities rest upon it.

* The *Monde Maçonnique*, May 1870. p. 118. According to a statement (probably exaggerated) made by the same organ, 'There exist at this moment in France 400,000 Freemasons. In this number women are not included.' *Ibid.* p. 212. The *Monde Maçonnique*, which publishes this document, does not attempt to deny it; and we read in the *Constitution Maçonnique Française*, ART. 5, that '*Freemasonry hopes eventually to embrace every member of humanity.*'

It is, then, impossible that such an institution should find us indifferent to its existence, or that we should hesitate to speak frankly of what we believe to be the truth.

The hour is arrived when it has become a duty for us, after having thoroughly enquired into the subject ourselves, to enlighten those who ought to know the real state of the case.

For Freemasonry has its deceptions, by means of which it deludes its votaries, and which explain to a certain degree the singular attraction it has for the good men whom it deceives. For there are two kinds of adepts in this society those who do not know its ultimate aim or object; and those, the real Freemasons, who know perfectly well what they are about, and what it is that they are doing and aiming at.

I have often been asked the following questions on the subject of Freemasonry:

Is it an institution hostile to religion?

May a Christian become a Freemason?

Can one be at the same time a Freemason and a Christian?

Some years ago, Mgr. de Ketteler, Bishop of Mayence,

one of the most learned bishops and large-minded of men in Germany, was also obliged to give his attention to this subject, and he has published a pamphlet with this title: *Can a Catholic become a Freemason?*

His answer was the same as mine: and after a careful study of the question, I must reply as he does: '*No.*' A Catholic, a Christian, cannot be a Freemason.

Why? Because Freemasonry is the enemy of Christianity, and in the depths of its heart an irreconcilable enemy.

I will go still further, and ask, Can a serious-minded man, a man of sound common sense, become a Freemason?

And I must answer equally clearly, 'No.'

Then I will examine what Freemasonry is, in a social and political point of view.

But I hasten to add: it is of the *real* Freemasons that I speak, not of those numberless and honest dupes, of whom the Pope Pius IX. wrote that, in their ignorance, they went so far as to believe 'that this society is perfectly inoffensive, that it has no object but benevolence, and that it cannot in consequence be a cause of danger to the Church of God.'

Leaving the superficial part of the question alone, and that outside show which has attracted so many people to this society, my intention is to go to the bottom of things, and to find out the root from whence a radical antagonism has arisen between Freemasonry and religion, unperceived by many, but not by all, of its members.

Volumes have been written upon this institution, and volumes more may be written still. I hope to deal with the question more simply and shortly, and only study the principal points, the great lines, which decide the whole.

I shall not, therefore, occupy myself in finding out the first origin of Freemasonry, nor the successive phases of its history, nor its attitude towards different governments, nor the policy of governments as regards it. All these things may be, and are, subjects of controversy; and I only wish to speak of things which lie beyond and above all dispute.

I warn my readers also that it is not solely, but principally, of French Freemasonry that I shall speak, and perhaps also of its neighbor, Belgian Freemasonry.

The study I have made of the subject, and of which

I shall here give the results, has been from the only true source—from Freemasonry itself :

1. In the text of its constitutions and its statutes.

2. In the authentic works emanating from the different lodges.

3. In the speeches made at the most remarkable Masonic meetings.

4. In the Freemason newspapers and reviews.

5. And lastly, in its exterior and publicly declared acts.

I think, and hope, that a simple and startling light will be thrown upon the whole subject by this clear and unvarnished statement of facts.*

* A great many of these documents, which are absolutely incontestable, and which have in fact never been denied, are found in a very remarkable work published at Ghent by a courageous and eloquent publisher, M. A. Neut, under the title of *La Franc-Maçonnerie soumise au grand jour de la publicité, à l'aide de documents authentiques.* 2 vols. in 8vo. I have also drawn matter from the *Monde-Maçonnique*, a monthly review published by the Freemasons themselves; from the *Rituel de l'Apprenti*, by the Brother Ragon; from the *Revue-Maçonnique* in *La Franc-Maçonnerie et la Révolution*, by the P. Gautrelet, etc.; and several other sources.

FIRST PART.

THE RADICAL ANTAGONISM BETWEEN FREEMASONRY AND RELIGION.

I.

The Position of the Question.

CAN one be at the same time a Freemason and a Christian?

I reply, No.

Because Freemasonry, in its true spirit, in its very essence, and in its last acts, is the declared enemy of Christianity, and, by its fundamental principles, an irreconcilable enemy.

I do not mean to dwell on what may have been said or done, without any bad meaning or intention, in the different lodges, and which suffices to explain the presence of certain men, both before and after '89, who

were utterly blinded as to the ultimate end and object of the initiated. *Philanthropy*, *fraternity*, *humanity*, *progress*—all these fine words which I read at the head of the first *Revue-Maçonnique* (printed in France under the Government of July), taken in their true sense, so far from being anti-Christian, belong, on the contrary, exclusively to Christianity. It is from us that the world learnt the terms; but the question is to know how, in reality, Freemasonry understands and practises them. The 1st article of the French Masonic Constitution, voted in 1865, declares Freemasonry to be an '*essentially philanthropic*' institution. It is a notable fact, however, and it is the *Monde-Maçonnique* itself which declares it, that 'Benevolence is not the *object*, but only one of the characteristics, and THE LEAST ESSENTIAL, of Freemasonry.' '*The least essential!*' As these gentlemen assert this, it is well not to forget it. But then the real object, the essential characteristics of the Society, I ask, what are they? The Freemasons reply: 'The progress of humanity.' But what progress? I reply: A pretended progress, without and against religion.

But here, at the very outset, Freemasonry stops me and exclaims: 'Religion! Christianity! but read my

Constitutions, then! I don't trouble my head about them. I leave all such questions aside. I am not against Christianity. I respect the religious belief of each one of my disciples, and exclude no one for his faith. I have other things to attend to besides religion; but I am not irreligious. To respect all religions and attack none, such will ever be the inviolable rules of Freemasonry.'

Such statements, in fact, I find incessantly in the official declarations of the Order; and the 125th article of the Masonic Rule bears expressly on this point: 'It is a condition that in the lodges no question of religious controversy shall ever be entertained.'

But to these official declarations of Freemasonry I oppose the declarations and the speeches made in the lodges by the heads of the Order, and which have at last been published; first in Belgium, where for a long time the lodges have enjoyed an amount of liberty which has allowed them to say everything—a liberty which they only began to enjoy in France since M. de Persigny's circular in 1864.[1] I listen then, and what do I hear?

[1] 'Freemasonry,' says the Brother Félix Pyat, 'has been for a long while a secret society. But the time is come when she

Explosions of hatred and incessant war-cries against that very Christianity which by their constitutions they have bound themselves to *respect.*

should walk with head uplifted, and openly carry out her work. This secret society, like the ancient vestals, has constantly guarded the sacred fire, and sheltered it from the stormy winds of despotism. But to enlighten the world, the sun must come out of the cloud, the truth from behind the veil, and THE WORK FROM THE LODGE.'—*Le Rappel*, quoted by the *Masonic World* May 1870, p. 162.

II.

Declarations of the Masonic Lodges.

Christianity, it is said incessantly in the lodges, is a '*lying*' '*bastard*' 'religion,' '*repudiated by common sense*,' '*bratalizing*,' and which must be '*annihilated*.' It is a *heap of fables*,' a '*worm-eaten fabric*,' which must fall to make way for a Masonic Temple. Here are some of their formal assertions, chosen out of some thousands :

'*Catholicism is a used-up formula*, repudiated by every sensible man ; a *worm-eaten fabric!* At the end of eighteen centuries the human conscience finds itself still face to face with this *bastard religion*, propounded by the successors of the Apostles ! It is *not the lying religion of the false priests of a Christ* which will guide our steps.'[2] Thus spoke, at the installation of the Lodge of '*Hope*,' the *great orator* of the Lodge, the Brother Lacomblé.

According to this *orator*, the ministers of the Gospel

[2] M. Neut, t. i. p. 142.

are 'a party which has undertaken to *enchain all progress, stifle all light, and destroy all liberty*, in order to reign quietly over a *brutalized population of ignorant slaves.*'

Further on he continues: 'To-day, that the light is beginning to shine through the clouds, we must have the courage to make short work of all *this rubbish of fables*, even should the torch of reason *reduce to cinders* all that still remains standing of these *vestiges of ignorance and superstition.*'[3]

This is the way Freemasonry speaks: this is what it calls 'not troubling its head about Christianity,' and how it '*respects*' it when it does occupy its attention.

The same sentiments are expressed in all those little books with which the Revolution and Freemasonry are deluging Rome at this moment, and which I have read with my own eyes.

Its theme, its word of command, is precisely that of Voltaire: '*Let us crush the infamous one* (*Écrasons l'infâme*).'

These are the very words, in fact, used by the 'venerable' member of the lodge called *la Fidélité* at Ghent, on the occasion of his installation: 'In vain, with the

[3] *Ibid.*

eighteenth century, we flattered ourselves to have CRUSHED THE INFAMOUS ONE: he only takes fresh and more vigorous root. . . .'[4]

Every one knows that Freemasonry received Voltaire in its lodges, and associated itself with his work. And as a further proof that, faithful to these ill-omened traditions, it has never ceased to fight with Voltaire, either privately or publicly, but with an indefatigable perseverance, against Catholic institutions and all Christian influences, we may quote the words of Brother Jean Macé, one of the most eminent of the Freemason body, who at a great Masonic dinner at Strassburg proposed the toast of Voltaire in the following words:

'To the memory of Brother Voltaire, that indefatigable soldier. All the battles he fought he gained, my brethren, on our behalf and for our profit.'[5]

According to Brother Jean Macé, *Revealed Religion* is

[4] M. Neut, t. v. p. 281.

[5] *Le Monde-Maçonnique*, May 1867, p. 25. It is a well-known fact that all the Masonic workshops of Paris, saving one, subscribed to Voltaire's statue.

a log which humanity drags after it ; but 'happily,' he adds, 'Freemasonry is at hand *to replace the faith in Revelation which is rapidly disappearing.*'[6]

Next, let us listen to the words of the Grand Master of the French Freemasons, the Brother Babaud-Laribière, nominated three years ago Prefect of the Pyrénées-Orientales, in which post he died : 'Freemasonry,' he says, 'is *superior to all dogmas.*' . . . '*Anterior and superior to all religions*,' writes another brother, '*Freemasonry is to give a new impulse to the world.*'[7] And in fact, in another speech, this very Babaud-Laribière exclaims, 'All dogmas are perishing fatally.' He therefore declares Catholic dogma dead : Rome, its capital, a dead town ; and clearly puts Freemasonry as the irreconcilable *adversary* of Catholicism : 'What is the fundamental doctrine of *our adversaries?* An immutable dogma. What is their capital ? A dead town.' And after this insolent assertion he goes on to proclaim Paris to be the capital of Freemasonry and the Vatican of the human race. 'Freemasonry, *on the contrary*, has established *its Vatican* here, in this Paris, where ideas

[6] *Le Monde-Maçonnique*, May 1870, p. 118.

[7] *Ibid.* p. 139 ; *ibid.* November 1866, p. 432.

boil and purify themselves as in a furnace.'[8] This was spoken and applauded in a general assembly of the '*Grand Orient.*'

It is Freemasonry, then, which is to *replace* Christianity. And it can do so if it will. 'WITH HER WONDERFUL ORGANIZATION,' says F.·. Félix Pyat, 'Freemasonry MAY, IF SHE WILL, REPLACE THE CHRISTIAN CHURCH.'[9]

Such are the declarations of these gentlemen.

But we must proceed further. The hatred of Christianity becomes more and more pronounced, and arrives, if I may so speak, at its paroxysm: 'It wants energy to carry the scalpel into the very sanctuary of that blind faith *which we have sucked from our mothers' breasts.* . . . No; THE REVEALED GOD DOES NOT EXIST.'[10]

And at Ghent, the Venerable Brother of '*La Fidélité*' exclaims:

'We must raise ALTAR AGAINST ALTAR; *teaching against teaching.* . . . We must fight; but fight with the certainty of victory.'

Then he adds:

[8] *Le Monde-Maçonnique*, July 1869, p. 171. [9] *Le Rappel*, quoted by the *Masonic World*. [10] M. Neut, t. i. p. 144.

'To them (the ministers of Christ) we leave their *easy and* PERVERSE *morality, their gross fanaticism.* To us, pure morals, disinterestedness, self-devotion. Freemasonry rejects these idolatrous *phantasmagoria.* . . . Freemasonry is *above all religions.*'[11]

Lastly: 'We are OUR OWN GODS.'[12]

And the '*Vente Suprême*' of the Carbonarists, which has intimate affinities with Freemasonry, says frankly:

'Our final object and aim is that of Voltaire in the French Revolution: THE TOTAL ANNIHILATION FOR EVER OF CATHOLICITY AND OF ALL IDEAS OF CHRISTIANITY.'[13]

Those who fancy they can be at the same time Christians and Freemasons must begin to see that this is somewhat difficult. But Freemasonry does not restrict itself to the speeches made in its lodges; and the warfare which it carries on against religion outside its walls is as rabid as its hatred.

[11] Speech pronounced by B. Frantz Faider on the occasion of his installation as Venerable of the Lodge of 'La Fidélité,' Ghent.—A. Neut, t. i. p. 280, *et seq.* [12] *Ibid.*

[13] Secret Instruction addressed to all the '*Ventes*' by the '*Vente Suprême*,' 'The Church in Face of the Revolution,' t. ii. p. 82.

III.

Some Examples of the War waged against Religion by Freemasonry.

Of this warfare, which is the foundation and the deepest thought of Freemasonry, I will only quote three facts, which can leave no doubt on any impartial mind as to the real spirit of the Order.

I will first ask: Was it not with a deeply-seated hostile intention that, in 1869, at Brussels, Naples, and Paris, those new councils (in Masonic language, *conventions*) were convened *in the face of the Œcumenical Council?* And quite lately, has not a similar '*convention*' tried to meet in Rome itself? We may remember that this Paris Convention was announced by a circular of the Grand Master of the Order, General Mellinet, who had been at the same time, under the Empire, Commander-in-chief

of the National Guard of Paris. The following is the circular :

'TT.·. CC.·. FF.·. [which means, Very dear Brothers],—The General Assembly of the "*Grand Orient*" of France, in its last Session, passed the following resolution :

'The undersigned, considering that, under present circumstances, *in the face of the Œcumenical Council* which is about to open, *it is important* that Freemasonry *should solemnly affirm its great principles* . . . . . etc.

'Invite the T.·. H.·. [most mighty] Grand Master and the Council of the Order to convoke, on the 8th of December next, a "*Convent*" [Convention] of the delegates of all the workshops of obedience, of those of the other rites, and of foreign lodges, to elaborate and vote *a manifesto which shall be the expression of this affirmation.*'

[The signatures follow.]

(Signed) MELLINET,

'*Grand Master of the Order.*'

I only wish to make one remark upon this circular : it is upon the motive of this projected Convention. It is to elaborate and vote *a solemn manifesto*—for what

purpose? To affirm *certain principles* which it was *important* to lay down *in face of the Œcumenical Council.* Would it be possible to declare in a more explicit manner the flagrant antagonism between Freemasonry and the Catholic Church? And if it were possible to have any doubt left on the subject, would it not be enough, to remove it, to remember a letter published at that time by M. Michelet, and in which the '*manifestation*,' which it was incumbent on the Freemasons to make (according to M. Michelet), 'in face of the Œcumenical Council,' would be 'THE TRUE COUNCIL WHICH WOULD JUDGE THE FALSE ONE'?[14]

The second fact, by which the warfare declared by Freemasonry against Christianity is clearly revealed, consists in the attacks emanating from the Masonic lodges against the religious institutions of Christianity, institutions which they affirm must be '*crushed*' and 'EXTIRPATED, EVEN BY FORCE.' 'THE MONKISH HYDRA' is the term which the 'Venerable' of the Lodge of *The Three Friends*' applied to Christianity; and another 'Venerable' (in a speech on the occasion of his installation), quoting this 'happy expression,' exclaims:

[14] Letter of 24th October 1869, published in all the newspapers.

'This monkish hydra, so often crushed, threatens again to lift its hideous head ;'[15] while a third, in the midst of frantic applause, adds : 'It is our right and our duty to occupy ourselves with this question, and it is high time that the country should take the law into its own hands, EVEN SHOULD FORCE BE NECESSARY TO ERADICATE THIS LEPROSY' (bravos).[16]

And now what are we to say to those Masonic confraternities in which they enter into a formal engagement to have neither baptism, nor religious marriage, nor priest at the sick-bed ; where they go so far as to issue orders to the members of the confraternity to intervene in the most odious manner, at the last hour, between the dying man and his family, whereby the adept of Freemasonry thus deprives himself, by these sacrilegious engagements, of all possible return of conscience or repentance at the hour of death ?

From whence sprung this horrible sect, which seems to have given itself the mission to immolate all hope between what they call the 'eternal unknown' which

[15] M. Neut, t. i. p. 280.

[16] Speech of the Brother Bourlard at the *Grand Orient* of Belgium, June 24, 1854. Neut, t. i. p. 307.

precedes birth and the 'eternal nothingness' which follows death? From the Masonic lodges in Belgium, whence it passed quickly to the Masonic lodges in France. Very soon, in fact, one of the Paris lodges (*L'Avenir*), in imitation of the Belgian Freemasons, created in its bosom a committee or confraternity of this kind. The following is the 10th art. in its statutes:

'Art. 10.—Lest the free-thinker should be prevented at the moment of death, by *strange influences*' (those of his own family!), 'from fulfilling HIS OBLIGATIONS TOWARDS THE COMMITTEE, he will remit to three of the brothers (to facilitate their mission in such a case) a MANDATE, of which there shall be at least three official copies, giving full authority to these brothers to *protest loudly*, if, *for any reason whatsoever*, his formal will and resolution should be disregarded *to be buried without any kind of religious rite.*'[17]

And they call this the right to die in freedom (*le libre-mourir*)! They thus bind the will of their members. They institute of their own free will this revolting intrusion in the very heart of their own families, so that these Freemasons, armed with a threefold copy of the man-

[17] Quoted in the *Monde-Maçonnique*, t. ix.

date, may come into a house and say to the father, mother, wife, or children of the dying victim, 'This dying man, this corpse belongs to us. Be so good as to leave us alone and retire!'

It is, then, the member of the Freemason committee, and he alone, who will watch by the dying bed; and when his last hour is at hand there will be for the unhappy Freemason neither father, mother, wife, nor child; neither brother nor sister, nor any link of family or friendship or religion; nothing but the committee and its tyranny!

It is true that in France the official organ of Freemasonry has been somewhat shocked at the publicity given to this monstrous abuse, which had been but too long tolerated. From reasons of order and prudence, the Grand Master pretended that this extreme measure was a reflection on Masonic principles, and in consequence he suspended the lodge called '*L'Avenir*' for six months. But how often, and in how many other lodges and Masonic newspapers, have not the principles of the '*Avenir*' and the confraternity been proclaimed? That which the Masonic journals, such as the *Monde-Maçonnique*, set up above everything is Atheism by the dying-

bed. These deaths without God, these departures for eternity without any religious consolations, these funerals without prayers, these are what this newspaper calls '*dying without weakness.*'[18] In one single number I see related and carefully chronicled five deaths and five burials of this sort, two of which are of women![19] and they are described in these terms: 'He died without the assistance of a minister of any religion.' 'He died faithful to his principles, and was buried without a priest.' 'Useless to mention that the funeral of Mdme. F. was a purely civil ceremony.' And again: 'Upwards of two thousand Masons followed the hearse of Mdme. S. C.'

Elsewhere, in the same review, I read: 'Ever since 1863 Brother Bremond, treasurer of the lodge called "*L'Echo du Grand Orient*," had entrusted to the "Venerable" of the lodge a letter, in which he declared: "I wish to be buried *civilly and Masonically*."'[20]

So that I am not surprised to read in this same *Monde-Maçonnique* that the R.·. Lodge '*L'Ecole Mutuelle*,' which has for first *Sur.*·. (Inspector) Brother Tirard, placed

[18] *Le Monde-Maçonnique*, November 1876.

[19] *Ibid.* December 1867, p. 496, and September 1868, p. 30.

[20] *Ibid.* July 1873, p. 158.

among the 'orders of the day,' for discussion, the following subject :

'On the Organisation of *Civil and Masonic* Burials.'[21]

And, alas, what impieties, and, I must add, what miserable stupidities these lodge orators indulge in on these occasions ! Thus, at the funeral of Brother Bremond, of whom we spoke just now, Brother Pinchenat exclaimed : 'Man dies, but his ideas do not die with him. . . . Poor dear brother, thou wilt revive in us !'[22] What a consolation for this poor Brother Bremond thus to revive in the dear Brother Pinchenat! Do not then talk to me any more of this toleration and respect for religion, inscribed, must one say, so hypocritically, on the frontispiece of the Masonic Constitution.

[21] *Ibid.* May 1866, p. 30.

[22] *Ibid*, July 1873, p. 162.

IV.

Freemasonry and the Existence of God.

But let us look at this question a little closer, and, to show the absolute incompatibility of the fundamental principle of Freemasonry with Christianity, let us see how they themselves understand it, and to what a point at last they are obliged to come: even to actual Atheism. Yes, the principle of absolute liberty of conscience, without check or limit, which Freemasonry proclaims, does not allow of the profession, with any consistency, I do not say of Christianity merely, but even of belief in the existence of God, that dogma which certain Masons have fancied to be a primary one of their Order. In principle, Freemasonry is a society without faith of any sort, and without any belief, even in God. Recent debates in its body have proved this beyond doubt, even without the imperious logic referred to above.

Let us say a few words upon these debates. An his-

torian, a Freemason and a member at this very moment of the National Assembly, M. Henri Martin, had the misfortune to write in October 1866 the following lines in the *Siècle*:

'Freemasonry is a Theist society, receiving into its bosom *men of every form of religion, on condition* that they profess the principle of religious liberty. Its object,' adds M. Martin, 'is the good of mankind and the progress of the world; and its associates are God's workmen towards that end. Freemasonry is either that or nothing. To wipe out from the Masonic programme *the Great Architect of the universe*, would be to blot out Freemasonry itself; take away the Architect, and you have neither temple nor Masons. . . . The orthodox members of the Freemason body are therefore perfectly in the right when they refuse the title of Masons to those who reject the Architect and knock down His temple.'

These words roused a real storm in Freemasonry. On all sides the Masons started up with indignation at the idea that their Order should be represented as a Theist society, believing in God as the *Architect of the universe*; and energetic protests were heard on all sides. An orator of one of the Parisian lodges, Brother Henri

Brisson, who is also a member of the National Assembly, accused M. Henri Martin of having by this statement spoken the language of 'an INTOLERANT SECTARIAN.' M. H. Martin has not understood the fundamental principle of Freemasonry. 'If to acknowledge this great Architect were,' as M. H. Martin *erroneously* asserts, 'a primary dogma of Freemasonry,' *there would be neither liberty of conscience nor freedom of opinion among the Masons.*'[23]

Two other Freemasons, who at this time were members of the Council of Order, Brother Caubet and Brother Massol (recently elected a member of the Municipal Council of Paris), declared that if Freemasonry professed faith in God, then 'Freemasonry would only be another religious sect, having, like all other sects, its dogmas, its orthodoxy, and its profession of faith.' And they quote, to support their argument, 'a report emanating from a *general commission* of Freemasons assembled in 1863, *whose conclusions were adopted.*'

This report says:

'Freemasonry is an institution *removed from all yoke of Church or priesthood, from all caprices of Revelations*

[23] *Le Temps*, November 4, 1866.

and from all the hypotheses of the mystics.'[24] The *hypotheses of the mystics*, as we too well know, signify simply the existence of God, declared many times by Brother Massol, by the partisans of moral independence, by the Positivists, and by the Freemasons, to be '*an hypothesis which cannot be verified.*'

Thus the report adopted by the General Masonic Assembly of 1863 expressly declares that Freemasonry is an institution freed from the yoke, not only of revealed belief, but even of simple faith in God.

M. Henri Martin seemed, however, to have so much the more right to represent Freemasonry as a Theist society, that all its official documents are headed with this formula: '*To the glory of the Great Architect of the universe;*' and that, still further, the question seems to have been decided in favor of Theism in the great Masonic Convention of 1865.

This convention had for its principal work the elaboration of a new constitution for the French Masons. It was on this occasion that the question was mooted and discussed with renewed ardor as to whether they should retain their old formulas for the heading of their official

[24] *Le Monde-Maçonnique*, November 1866, pp. 439–441.

acts or not. Whilst the lodge was elaborating their new constitution, out of a hundred and fifty-one motions proposed to the 'Grand Orient' at Paris, sixty of them demanded the *absolute abolition of all formulæ affirming the existence of God.*

Nevertheless, after the most animated debates in the Convention, the formula was preserved. But, alas, if the old formula remained, its logic was against it; for it stands to reason that, logically, the abstraction of all belief proclaimed by the Masonic constitution as its fundamental basis, does not permit the obligatory prescription of a formula where the existence of God is proclaimed. In consequence, numberless protests were heard in the bosom of the lodges.

I read in the *Monde-Maçonnique*:

'In its sitting of the 26th October the first section of the great Central Lodge (Scotch rite), *composed of deputies elected by each of the lodges of their obedience*, declared that, according to their ideas, Freemasonry had no business to affirm the existence of God.'[25]

The question, therefore, was revived in the General Assembly of the 'Grand Orient,' presided over by the

[25] *Ibid*, November 1866, p. 412

Grand Master, General Mellinet, on the 13th June 1867. The debate was even more exciting than on the previous occasion. 'On this question,' writes the *Monde-Maçonnique*, 'hangs the very existence of Freemasonry, that which constitutes its *raison d'être*, and which is as the marrow of its bones.'[26] 'They say,' exclaims the same journal with indignation, 'we are Deists: Freemasonry is the eldest daughter of Deism.' Will Freemasons agree to this proposition? We will see if they are willing to COVER THEMSELVES WITH SHAME; they who have proclaimed so loudly their UNIVERSAL TOLERATION![27]

We have before us the curious debates which took place in that General Masonic Assembly, which consisted of '269 delegates, representing 183 workshops.' The adversaries of the formula maintained that Freemasonry should give a definition of God, or not speak of it any more, for to admit all the gods would be a negation; that 'morality does not need to lean upon God;' and that 'Freemasonry, by affirming the idea of God, would pass into the condition of a Church.'[28]

[26] April 1867, p. 50.

[27] August 1866, p. 220.

[28] *Ibid.* July 1867

Notwithstanding this logic, the tactics of prudence won the day. The formula was retained. But, in reality, what did this vote mean? And to those who understand what Freemasonry really means, can anything be more empty? Annulled by Masonic toleration, which, *admitting all the gods, is but a negation*—that is to say, Atheism, according to the frank expression of Brother Pelletan—can this formula be taken seriously? 'Is it not true,' exclaimed another brother, Brother Garisson, at the Masonic Convention—'is it not true that Proudhon, one of the master-minds of this century, has been received among the Freemasons? Have not the young men of the Liége Congress been received? Yes, certainly. We have stretched out to them the hand of fellowship, and have said to them: *Work with us!*' (Applause.)[29]

Yes, all this is quite true. Yes, Proudhon was received as a Freemason—the man who said, 'God is the origin of evil;' and who to the question, 'What do we owe to God?' replied, '*War.*'

And the young men of the Liége Congress, who uttered those horrible and savage cries 'Hatred to God!'

[29] *Ibid.*

'War to God!' 'We will rend the heavens like a sheet of paper!'—these young men were considered admirable auxiliaries to Freemasonry, which has stretched out to them the hand of fellowship. In truth, those among the Freemasons who had any logical consequence have never ceased to protest against this formula, and hope soon to arrive at making it disappear from the regulations. 'Our contradictors,' writes the *Monde-Maçonnique* (in the same number in which the vote was recorded), 'have only acquired the right to be intolerant;' and Freemasonry remains 'the universal temple eternally opened TO ATHEISTS as well as *to Pantheists*,' etc. etc.[30]

And if we wish to learn what is hidden under this formula, even for those who adopt it, it is the annihilation of all forms of worship. Read in the *Ritual for the Mason Apprentice* the commentary given by the 'Venerable' to the neophyte about to be received:

'Deism is belief in God *without revelation* or *form of worship*. It is the religion of the future, *destined to replace all religions*,' etc.[31]

[30] *Ibid.* July 1867. [31] *Ritual of the Mason Apprentice*, containing the Ceremonial, by J. M. Ragon, p. 45.

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Listen, again, to the peremptory professions of faith made in the great Masonic assemblies :

'I affirm that THE NAME OF GOD IS A WORD VOID OF SENSE.'[32]

'We must not only place ourselves above different religions, BUT ABOVE ALL BELIEF IN ANY GOD WHATEVER.'[33]

'It is ONLY FOOLS WHO SPEAK AND DREAM STILL OF A GOD.'[34]

Thus we have a Deist etiquette which is, at bottom, nothing but a declaration of open war against all positive religion ; this very etiquette repudiated as strongly by the most active and working members of the association as by logical principles ; a total abstraction of all dogma, the principle of absolute and unrestrained liberty —that is to say, absolute indifferentism—consecrating a negation of the most audacious kind, and carrying away, little by little, the last remains of a worn-out formula ; the most nihilist doctrines invading the lodges more and more, and Atheism proclaiming itself, and installing itself, if I may venture to say so, with supreme audacity

[32] *Liége Lodge*, 1865. A. Neut, xi. p. 287.

[33] *Ibid.* p. 223. [34] *Ibid.*

on the ruins of all belief in God. Such is, at this very moment, the doctrinal schedule of Freemasonry.

Can any one seriously, after this, put the question if a Christian can be a Freemason ?

V.

Freemasonry and the Immortality of the Soul.

As regards the immortality of the soul, the same debates arose in the bosom of Freemasonry as those on the belief in God.

Thus when the last king of the Belgians died, Leopold—although he received the consolations of the Protestant faith, and in consequence really abjured Freemasonry—the Belgian Freemasons were determined to take possession of his memory, and a great funeral ceremony was celebrated in his honor at the 'Grand Orient' in Belgium. But the following words had been attached to the rood-loft of the Masonic Temple by the directors of the ceremony :

'*The soul, emanating from God, is eternal.*'

Against which monstrous (?) assertion the Louvain Lodge, '*La Constance,*' addressed the following protest to the 'Grand Orient :'

'Considering that *free-thinking* has been admitted by

the Belgian lodges *as a fundamental principle*, the lodge the "Constance," the "Orient" of Louvain, energetically protests against this blow dealt by the "Grand Orient" to the principles which are the basis of Freemasonry.'[35]

This protest of the Freemasons of Louvain was warmly applauded in England and France. A Masonic journal, the *Chain of Union*, from London, wrote:

'Who can affirm that the soul, emanating from God, is immortal? Who has any proof of it? For centuries Popes and Councils have sought for this evidence and have not found it, . . . and they will never find it in heaven, because the HUMAN SOUL IS SELF CREATED.

'We support, therefore, the protest of our brothers of Louvain. It is with such phrases, always empty and incoherent, and emanating from the region of fancy and imagination, that one arrives, sooner or later, at enslaving (*encapuciner*) a country. Brothers of Louvain, you were right to protest.'[36]

[35] *Protestation of the Lodge 'Constance' of Louvain.* Dated 17th day, first month, 5866 (1866). Quoted by M. Neut.

[36] The *Chain of Union*. London, 1st May 1866. Quoted by the *Monde-Maçonnique*.

And on their side the *Monde-Maçonnique* exclaims :

'How is it that the Belgian Grand Orient does not understand that, by publicly affirming through this inscription the immortality of the soul, a serious attack is made on liberty of conscience ?' [37]

The 'Grand Orient' in consequence spurned the protest—but how ? Was it by affirming the immortality of the soul ? *No ;* it declared the formula was not used in a serious sense ; that it compelled no one to believe in it ; and was only admitted on that occasion out of respect to old traditions ; that these questions of God and the soul cannot possibly receive *any real solution ;* and that, in fact, the essence of Freemasonry was not to profess any form of belief.

'Already, in 1837, the "Grand Orient" of Belgium had freed national Freemasonry from all religious and philosophic dogmas. . . . The "Grand Orient" prescribes no dogma whatever. If the principle of the immortality of the soul should appear in its rituals or in its formularies, if the idea of God should be produced under the denomination of the "Great Architect of the

[37] The *Monde-Maçonnique*, November 1866, p. 421.

universe," *it is because such are the traditions of the Order.* But this formula is binding on no man's conscience. In these days it would be puerile to strive to raise questions which *can lead to no possible solution!*'

And to show still more clearly what this unbelief allows the lodges to say, I will quote a few more fragments of speeches made at the funeral of certain brothers who had objected to receiving the consolations of religion on their death-beds:

'In the supreme recollection of his conscience he advanced towards the infinite with the calm of antiquity.' This is spoken of a Freemason who died as he had lived, without Christ and without God. 'A *true Mason* ought to die as he had lived, as a *free-thinker*, and so far from looking upon such a death *as a disgrace*, it is a title which should be frankly claimed. . . .'[38]

We have numberless Masonic speeches before our eyes where the same language has been held. What does Brother Ragon (the founder of the lodge of the '*Trinosophes*' at Paris, and the author of the ritual we have lately quoted) think of death and immortality?

[38] Speech of Brother Ranwet, Sov. Gr. Commander. Neut, t. i. p. 155.

That death is nothing but 'the DEPERSONIFICATION of the individual, whose material elements,' continues Brother Ragon (and this is *immortality* as he understands it), 'are decomposed, united to analogous elements, and thus concur in the infinite transformations of continually-animated matter."

Certainly it would be impossible to profess more crudely a coarser Materialism or a more barefaced Atheism.

And what shall we say of that curious funeral oration pronounced over the tomb of Brother Bourdet (of the R. L. '*La Persévérance*' of the O .·. of Arles) by Brother Coindre? 'Brother Bourdet, each of the parts of thy body is about to disappear from us, and return to the *universal crucible* whence they came out, to concur in the formation of *a myriad* of other bodies.' [39]

So Brother Bourdet has made great progress. But his soul—where is it going? Of his soul, as a matter of course, not one word. Masonic immortality, in the theories which we have just enunciated, consists neither in the immortality of the soul nor of the person, because, on the contrary, the individual is '*depersonified*' by

[39] *Le Monde-Maçonnique*, July 1867, p. 173.

death ; but in that of the material elements, which have not been annihilated. It is the same with his ideas : '*The idea which the dead man followed will not die with him ; it passes into the mind of those who remain*,' and (they add gravely) 'IN SUCH A WAY THAT NOTHING IS LOST. . . .'

Is not this hiding, under a laughable and lying formula, the most miserable hopes ?

Elsewhere, on the tomb of the Head of the 'Grand Orient' of Belgium, Brother Verhagen exclaims : 'He did not allow his last moments to be preceded by *superstitious expiations*.'

These are the terms in which Freemasons speak of the consolations which religion, and religion alone, can give to the dying, at that terrible moment when the world vanishes from their gaze, to leave them alone with an eternal future. The orator continues : 'Our regrets are not troubled by *vain fears*, our hopes do not rest *on ideas of vain credulity*. . . . Certain *emblematic purifications* warn us that the *creating fire* is the *sole purificator* of nature.' [40]

The orator, in fact, exposed this beautiful theory of

[40] M. Neut, t. i. p. 149.

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the *creating fire* and *sole purificator of nature* before a monument, at the foot of which rose a cypress. In front of the platform, on an altar of a cubic form, were placed vases of silver and crystal, containing *fire, incense or perfume, lustral water*, etc. Fire, perfumes, lustral water—it is, as one can see, a complete worship—nothing is wanting. And in all the accounts of the funeral ceremonies which the Freemasons celebrate amongst themselves in their temples, what a strange ceremonial! And at the bottom of it all, what emptiness! Grand-sounding words covering such empty ideas! What pomp in nothingness!

I copy literally a Masonic *tracé;* that is to say, an official report. It is upon the last honors paid to Brother Fontainas, Burgomaster of Brussels:

When the Supreme Council has taken the place reserved for it, the Venerable Master in the chair recollects himself, and says:

'First Brother Superintendent, what o'clock is it?'

The *F.B.S.:* 'The hour when the end has become the beginning.'

The *Venerable Master* in the chair: 'It is the law of

nature.' (A great truth, certainly!) 'My brothers, let us do our duty.'

He then walks, followed by the Supreme Council, the deputies of the different lodges, and the Brothers who are to decorate the columns, to the tomb.

The *Venerable Master* in the chair: 'Brother Andrew Fontainas, answer us!'

In vain the First and Second Brothers Superintendents repeat the same mournful appeal. The tomb remains dumb. The Venerable then says: 'The Master remains deaf to the voice of his Brothers.' I should think so! He has been already buried for several days.

These words are followed by the lugubrious sounds of the tum-tum, the vibration of which expires slowly under the roof of the temple.

The Brother orator then pronounces a 'bit of architecture' (in other words, a speech). I quoted a portion of it above: 'A true Mason should die as he has lived,' etc.

Then, after the ceremonies (which I have abridged), they go to the *temple of immortality*, which is all lit up with burning torches. There another Brother orator explains what are the Masonic hopes, freed, let it be

clearly understood, 'from all the prisons of Catholic dogma and other particular sects.'

The *Monde-Maçonnique* was thus quite right to designate in this manner the two pompous formulas of Freemasonry : '*God, the Great Architect of the universe*,' 'a generic denomination which all the world may accept, EVEN THOSE WHO DO NOT BELIEVE IN GOD.'

'*The immortality of the soul*,' or the perpetuity of *existence*, if NOT INDIVIDUAL, AT LEAST COLLECTIVE ;[41] that is, not the immortality of the soul and of the individual, but the perpetuity of the species. So that Brother Dr. Guépin could say without being contradicted :

'The majority, which has chosen to inscribe over our sanctuaries God and the immortality of the soul, is intolerant.' And the pastor Zille, whom I quoted just now, added : 'Only FOOLS, ignorant and weak in understanding, dream still of God and of the IMMORTALITY OF THE SOUL.'

[41] *Le Monde-Maçonnique*, t. iv. p. 657.

VI.

Incompatibility of the Fundamental Principle of Freemasonry with all Religion.

It is thus evident, if we choose to reflect for a moment, that the fundamental principle of Freemasonry implies, not only a formal negation of Christianity, but, besides, a flagrant philosophical error. It is a very formula of scepticism and of the most complete indifferentism.

What, in fact, is the principle? Free-thinking. 'Free-thinking is the FUNDAMENTAL PRINCIPLE of Freemasonry.'[42] 'Not RESTRAINED, but COMPLETE[43] and universal liberty.' 'A liberty which shall be ABSOLUTE, without limit, *in its fullest extent*.'[44] 'Absolute liberty of conscience is the ONLY BASIS of Freemasonry.'[45] 'Freemasonry is, in fact, ABOVE all dogmas.'[46] It is

[42] A. Neut, t. i. 408.

[43] *Le Monde-Maçonnique*, November 1866, p. 441.

[44] *Ibid*, May 1866, p. 22. [45] *Ibid.* [46] *Ibid*

'ABOVE all religions.'[47] 'Liberty of conscience is SUPERIOR TO ALL FORMS of religious belief'[48] (whatever they may be, even to the belief in God). 'Freemasonry is an institution withdrawn from all the HYPOTHESES OF THE MYSTICS.'[49] 'Freemasons ought, in consequence, to place themselves, not only above different religions, but entirely above all belief IN ANY GOD WHATSOEVER.'[50] Finally, they go so far as to say: 'We will be our *own priests* and our OWN GODS.[51] And this unlimited, complete, and universal liberty is a RIGHT.'[52] Thus liberty, right—not in regard to the civil law, but to the interior conscience—liberty, the absolute universal right to believe what one wills, as one wills, or not to believe anything at all—this *right*, which is proclaimed to be anterior and superior to all religious convictions or forms of belief—this is the fundamental principle (according to the Freemasons themselves) and the sole basis of Freemasonry.

Well, it is manifest from the very first, that this prin-

[47] M. Neut, t. i. p. 200. [48] *Ibid*, t. ii. p. 192.

[49] *Le Monde Maçonnique*, November 1866, p. 441.

[50] M. Neut, t. ii. p. 233. [51] *Ibid*, p. 202.

[52] *Constitution Maçonnique*. Art. I.

ciple, understood in this manner, is a flagrant philosophical error; and, I beg pardon of those gentlemen Freemasons who believe in God, it is the implicit negation even of natural religion.

In truth, where natural religion exists, it *obliges* by itself, in principle and right; this obligation is *anterior* and *superior* to man; it *limits* his liberty; it *binds* his conscience. In the face of this obligation man may find an *excuse* for unbelief in his ignorance or good faith; but not a *right anterior* and *superior* to the law. This is the equivocation and the capital error of the Masonic principle. Certainly it is not sufficient to name one's conscience in order to have the *right* to do what one wills, and to deny everything.

And to demonstrate this by a striking example, it is not enough, as M. Laboulaye said very forcibly on the subject of the Mormons—it is not enough (to free oneself from all obligations) to be able to say, 'My conscience exacts that I should take several wives.' No; that is not enough, neither in the face of morality nor of the civil law.

This identical reasoning may be applied to Christianity. If it be a divine institution, it *obliges* all men by it-

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self; and this *obligation*, superior to the individual (unless one proclaims the individual to be superior to God), *limits* his liberty. There, again, ignorance or good faith may plead an *excuse*, but not create an absolute unlimited right, *anterior* and *superior* to Christianity.

This absolute and unlimited liberty of conscience which Freemasons claim as the basis of Freemasonry does not, therefore, exist. It is one of those chimeras of false liberalism condemned by the Church, and is nothing else than scepticism and indifferentism in the matter of faith. To proclaim it, as Freemasonry does, is to deny implicitly, but really, all natural and revealed religion.

The Masonic principle is, therefore, exclusive of Christianity; and hence a Christian cannot be a Freemason.

Besides all this, when an institution or society proposes to itself, like Freemasonry, to carry out the progress, not only material, but intellectual and moral, of humanity, outside the pale of religion and Christianity, what does it do but offer itself as a substitute for every kind of religion, and consequently deny it? For if Christianity be useless or superfluous for such work,

men need have nothing to do with it; it is meant for that, or it is worth nothing.

When, then, the *Monde-Maçonnique* comes and tells us that the province of Freemasonry is to include all men, *no matter to what religion they belong*, I beg its pardon again; but the *Monde-Maçonnique* does not understand itself; and little as men may be disposed to go to the bottom of things, they must see that to lay down such principles as the basis of the Masonic constitutions, and then to pretend that they do not touch the question of religion, is a simple contradiction, if not a cheat.

This is what a high dignitary of one of the German lodges avowed, with a frankness which leaves nothing to be desired:

'Freemasonry and Catholicism,' he writes, 'reciprocally exclude each other: THEY ARE THE ANTIPODES. . . . I ask how a Catholic can remain faithful to his religion all the while professing Freemason principles. . . . A man who believes in the symbol of the Apostles, how can he allow that he is *free* and not *bound to any religious belief?* These things are direct contradictions.'—Extract from pamphlet, *Vio gegenwart und Zukunft der Praimaurerei in Deutschland* (Leipzig, 1854), p. 116.

VII.

Fresh Details as to the Warfare declared against Christianity—Morality without God—Education without religion.

Freemasonry is, then, a serious war declared against all religion. But the odious object of the Freemasons appears specially in the zeal they show in preaching morality without God, and in consequence, in separating the instruction of youth from all religious belief.

Morality, they declare, is the essence of Freemasonry; but this morality they are determined shall be without Christianity. In the lodges were conceived, and from the lodges emanated, that impious chimera which they call '*independent morality*,' and which is only another form of Atheism.

In one sense, however, it is far from being a chimera, but a fact, which the Paris 'Commune,' when triumphant, hastened to realize by turning out of the schools all religious emblems or instruction; and even recently,

coming back to the traditions of the Commune, the General Council voted in the same sense and with the same intention obligatory *secular* education.

'*Morality independent of all religious hypotheses*,'[53] such is the axiom of Freemasonry; and the conclusion they draw from it is this: that all religious instruction *should be suppressed*, and the reason they allege is, that religious belief is useless for the young; and, still more, that '*Faith in God takes away the dignity of man, troubles his reason, and may lead him to the abandonment of all morality.*' This has been expressly declared in the R.·. L.·. *La Rose du parfait Silence*, in Paris. To this question, in fact, 'Should religious education be suppressed?' the answer was, '*Without any doubt*'; and the orator of the R.·. L.·. developed his answer in these terms: '*The principle of a supernatural authority*, that is to say, faith in God, *takes away the dignity of man*, and is *even likely to lead him to the abandonment of all morality.*' . . . 'The respect we owe specially to the mind of a child,' he adds, 'forbids us to inculcate doctrines *which might trouble his reason.*'[54]

[53] *Le Monde-Maçonnique*, May 1867, p. 51.

[54] *Ibid.* October 1866, pp. 372, 373.

Do we wish for another witness? I read again the following passage in the *Monde-Maçonnique*:[55] 'The R ∴ Lodge, called the "*Amie de l'Ordre*," Orient of Paris, has lately propounded the following question: "*What kind of education should a Mason give to his children?*"'

"All the orators declared themselves partisans of a liberal and *secular* education, independent of *narrow-minded religious instruction.*'

And the *Monde-Maçonnique* quotes another of these speeches in its entirety; of which I will only give the following extract:

'Do not let us hear any more of that *bastard, false education, based on superannuated dogmas.* . . . This method of bringing up our children has lasted too long: *it is time, high time, that it should come to an end.* . . . The basis on which the education of our children should rest is this: "Let us teach them to admire and study the phenomena of nature," . . . and the orator adds, 'without troubling our heads as to the name with which we should adorn these fine things."[56]

[55] T. xiii. May 1870, p. 10.

[56] *Le Monde-Maçonnique*, t. xiii. pp. 14, 15.

But here is a more paternal sentiment still, which is, we suppose, to inspire these gentlemen in the education of their children:

'Freemasonry,' says Brother Massol, in one of the sittings of the Masonic *International* Session held in July 1867, 'ought to be, and is, only a school of morality, *independent of all religious dogmas.* . . . I have myself brought up children, but I have never lied to them. Each time that they have asked me, "What was meant by God?" I have answered, "I KNOW NOTHING ABOUT IT." *It is thus I have acted with men.*' [57]

Let us see, further, how a piece of Masonic poetry of Brother Lachambaudie, read at a Masonic banquet, treats the Christian Catechism:

> 'Quel est-ce livre élémentaire?
> Des superstitions, ou la raison s'altère;
> C'est un tissu. . . .' [58]

(What is this elementary book? Superstitions, where reason is debased; a tissue . . .)

The Belgian lodges were determined not to be outdone in this particular by the French ones. Thus, in 1864,

[57] *Le Monde-Maçonnique*, August 1867, pp. 196, 197.

[58] *Ibid.* April 1867, p. 722.

the *Grand Orient* of Belgium—you see, I do not quote minor Masonic authorities—put the same question among the *orders of the day* to all the Lodges of Obedience. The lodges answered—and we shall see to what lengths the Antwerp Lodge, in particular, did not fear to go in its reply—'THE TEACHING OF THE CATECHISM IS THE GREATEST OBSTACLE TO THE DEVELOPMENT OF A CHILD'S FACULTIES. THE INTERVENTION OF A PRIEST in education DEPRIVES THE CHILDREN OF ALL MORAL, *logical, and rational teaching.*'[59]

From the different answers sent by the Lodges of Obedience to the *Grand Orient* of Belgium came forth a project of a New Law, in 23 Arts., of which the first article was entitled, 'SUPPRESSION OF ALL RELIGIOUS EDUCATION;' and the second, 'OBLIGATION FOR A FATHER OR A WIDOWED MOTHER TO FORCE *their children to school.*'

Remark the formidable connection between these two articles. According to them, if the wishes of these great Liberals be fulfilled, the law will FORCE the father, the mother, or the widow, to drag their children to a

[59] *Journal de Bruxelles*, 28th November 1864. Quoted by M. Neut, t. i. p. 147.

school where all religious education will be suppressed. And therefore it is that, both at Paris and Brussels, they claim so ardently lay, free, and obligatory education. 'On this question, all the efforts of Freemasonry,'[60] says the *Monde-Maçonnique*, 'should be concentrated.' And why? The Belgian lodges have not dissimulated the answer. In order that children should be brought up—'BY FORCE'—without God and without any religious teaching.

And the *Chain of Union*, the Masonic journal in London, answering the Antwerp lodge and the Belgian *Grand Orient*, and the *Rose du parfait Silence* at Paris, gave the real reason: it declared that religious education was a poison, and demanded in consequence, 'that parents should BIND THEMSELVES BY PROMISE *to withdraw their children from the* VIRUS of religious *education.*'[61]

Thus the child is *no longer to belong to its parents*, and the law will FORCE them to send their little ones to schools from whence all knowledge of God and all religious teaching shall be excluded.

[60] The *Monde-Maçonnique*, October 1866, p. 358.

[61] *Ibid.* 1st May 1865.

Certainly, if there be an odious and execrable tyranny it is this one. Also, M. Ledru Rollin one day expressed himself on the subject in the following energetic words: 'Can there be a greater suffering for an individual than the forcible deportation of his son into a school which he looks upon as a place of perdition? Can there be a greater tyranny than this conscription of infancy, violently dragged into the enemy's camp, and to serve that very enemy?'[62]

Well, it is on this very capital point—I cannot repeat it too often—this point of *obligatory and atheistical education*, that Freemasonry in Belgium and France is at this moment putting forth its greatest efforts. The *Monde-Maçonnique* declared it just now, and elsewhere also it exclaimed: 'An immense field is open to our activity. Ignorance and superstition weigh heavily upon the world. Let us create *schools*, *professional chairs*, *libraries*.'

Besides all this (for MM. the Freemasons are men who act at the same time that they talk), Freemasonry '*adopts*,' as it calls it, a large number of children; and I

[62] Spoken at the Corps Législatif, and quoted by M. Neut, t. i. p. 350.

am not, in consequence, surprised to read, in the *procès-verbal* of the '*International Masonic Protectorate*,' which, on the 27th July 1867, closed its session organized by the Scotch lodges, the following words :

'Seventy-nine children, *the greater part of whom were girls*, came, accompanied by their families, to ask protection and shelter of Freemasonry ; seventy-nine children whose intelligence will not be POISONED by *retrograde theories ;* seventy-nine children, MOSTLY GIRLS, who will *sow our ideas* in the fertile field of the future.'

On the other hand, the Masonic *Convent* of 1870 *unanimously adopted* the following decision :[63]

'French Freemasonry will associate itself with the efforts made in other countries to compel the establishment of free, compulsory, and SECULAR education.'[64] *Secular :* not only imparted by seculars, but separated from all religion.[65] 'Every one knows' (adds the *Monde-*

[63] The *Monde-Maçonnique*, t. x. p. 267. [64] *Ibid.* May 1870, p. 202.

[65] This is a matter which was not very clearly understood by an honest laborer, of whom the following story was told me the other day : 'I wish,' said he to the Christian Brothers, bringing them one day his little boy, 'that my son should receive a secular education.' 'But then,' replied the Brothers, 'it is not to us that you must

Maçonnique) 'that this decision was sent to M. Jules Simon, in order that he might support it in the Legislative Assembly.'

In the same way in Belgium, at the great 'National Solstitial' feast celebrated at Brussels, Brother Boulard exclaimed: 'When ministers come forward to announce to the country how they intend to organize the new scheme of popular education, I will exclaim: "To me, as a Freemason, to me belongs the education question! It is for me to examine, for me to discover the solution!" (cheers).'[66] And this impious proselytism has been solemnly practised in Belgium and France. At Brussels, on the 10th October 1835, on the occasion of the inauguration of a statue erected in honor of the Great Master of Belgian Freemasonry, M. Verhaegen, the Freemasons had the audacity to send for the children of the National Schools, and to make them sing the following atheistic verses:

confide him.' 'O yes,' replied the good workman; 'I want my boy to receive a secular education, *as I was told at the Municipal Council.* But, all the same, I choose that he should be brought up, like me, by the Brothers.'

[66] M. Neut, t. i. p. 306.

LE CHŒUR.

Ouvrez ouvrez toutes les portes,
Le monument s'est élargi,
Pour laisser entrer les cohortes
De *l'enseignement affranchi.*

PREMIER GROUPE.

Ce temple d'intelligence,
Marque au progrès une ère immense,
Quel est son temple ?

SECOND GROUPE.

La Science.

PREMIER GROUPE.

Quel est son Dieu?

SECOND GROUPE.

La Liberté.

Plus de dogme—aveugle lien !
Plus de jougs, tyrans, *ni Messies !*

CHŒUR GENERAL.

Elève et maître, il faut qu'ensemble nous dotions
De mâles générations
Les prochaines démocraties.[67]

[67] Quoted by M. Neut, t. i. p. 382.

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[Translation.

The Choir: Open, open all the doors. The monument is enlarged, to let in the troops of free education.

First Group: This temple of knowledge marks a new era. What is its temple?

Second Group: Science.

First Group: What is its God?

Second Group: Liberty. No more dogmas, *blind bondage!* No more *yokes, tyrants, or Messiahs!*

General Choir: Masters and scholars, together let us endow manly generations of *future democrats.*]

These doctrines, alas! every day make more and more way; and at Paris, during the Commune, with which, as we have already seen, Freemasonry showed such strange sympathies, did they not compel a child of twelve years old to go up into the pulpit at St. Sulpice and proclaim, amidst the fearful applause of a mad populace, that there was no God?

VIII.

Propaganda of Education without Religion in Adult Schools —Professional College for Girls—The Education League.

Freemasonry displays the same proselytizing ardor to get possession of adults for their atheistical teaching. Thus the Masonic orator who, in the Lodge of the '*Rose du parfait Silence*,' at Paris, declared that 'religious education was useless for the discipline of children, and likely to lead them to the abandonment of all morality,' wound up his speech in these terms: 'I breathe an ardent wish that eloquent Masons could be found who should devote themselves to setting up classes for teaching elementary science and universal morality to the workmen in all the towns of France.' Without a question, of course, of that *religious teaching* which would be likely to induce them *to give up morality!*[68]

Certainly it is high time that we Catholics should be inspired with as much zeal to enlighten the working

[68] *Le Monde Maçonnique*, October 1866, p. 374.

classes as the Freemasons have to corrupt them. But the especial object and aim of these Freemasons is to pervert women. Yes, this terrible conspiracy, which attempts to drag the Faith from the hearts of wives, mothers, and daughters, who are its indefatigable promoters? The Freemasons.

Let us listen to what Brother Massol says on this subject, in the Lodge of '*Bienfaisance et Progrès*,' at Boulogne, on the 19th of July 1867:

'By proper teaching, *women* will at last arrive at shaking off *the yoke of the clergy*, and freeing themselves from *superstitions* which prevent their receiving an education corresponding with the requirements of modern opinion. To give a proof of this, where is the English, American, or German woman who, to the two questions which their children might ask them, "Who has created the world?" and "Do we exist after death?" would dare to answer that she does not know, and that "no one knows anything about it?" Well, this courage a well-taught Frenchwoman would have.'[69]

Is that quite clear?

And the reason of this propaganda Brother Albert

[69] *Le Monde-Maçonnique*, August 1867, p. 205.

Leroy (formerly professor of rhetoric, if I am not mistaken, at the Versailles Lyceum, under the Ministry of M. Jules Simon) clearly demonstrated in these terms, in a Masonic International Session held in the month of August 1867, at Paris: 'Without women all the men together will never be able to succeed.'[70]

Two contemporary and startling facts besides bear witness to this activity on the part of the Freemasons to propagate atheistical instruction without any religion. I speak of the creation of *Professional Schools for Girls* and of the *Education League*.

The Professional School for Girls.—Under the Empire, in a pamphlet which I called *Les Alarmes de l'Episcopat*, and to which almost all the bishops of France gave in their adhesion by publicly-printed letters, I denounced this institution as one of the most dangerous kind. I proved that the thoughts whence these schools emanated were of the most anti-Christian and anti-religious character; that, under pretence of secular instruction, it was in reality practical irreligion which they were striving to inculcate in the minds of those young girls; that they deliberately proposed to make free-thinkers

[70] *Le Monde Maçonnique*, August 1867.

of them, so as to induce them to live and die without any sort of Christianity or religion. Not a word which I then stated has ever been or could ever be denied or contradicted. I quoted, in fact, the declarations of the founders themselves, and the too striking example of their lives and their deaths ; the impious speeches made over their tombs in presence of their pupils ; the formal terms of their official prospectus. In a word, I proved peremptorily that this institution had two faces : one on which was inscribed, for the sake of their dupes, '*Professional Teaching*'—that was their ensign ; the other on which might have been inscribed, '*No more Christianity, neither in life nor death*'—that is their real object and aim. What I now add here is, that Freemasonry had the main part in this work ; that the most ardent propagators of these schools were Freemasons and their newspapers. Everything, in fact, about these schools was Masonic ; the object, namely, education without religion, or practical irreligion ; and the means, the great means, employed by the Masonic propaganda, *i.e.* schools, teaching, perversion of young girls and of women by so-called secular, *i.e.* anti-Christian, education.

But still more formidable than these professional

schools, because its diffusion, thanks to the frivolity and indifference of the public mind, has been rapid and universal in our country, is the *League* called of *Education*, founded in Belgium by Freemasons, and imported from Belgium into France by a celebrated Freemason whom I have already quoted, Brother Jean Macé.

It was, in fact, as one may read in the *Second Bulletin of the League*, after having assisted at Liege at a session of the 'Belgian Education League,' that Brother Jean Macé resolved 'to induce the French to form an analogous League.'

This Masonic origin of the League reveals its object clearly enough. And as to Brother Jean Macé himself, to know the spirit which inspired him, we need only refer to his toast on the occasion of the inauguration of a new Masonic lodge at Strassburg: 'To the memory of Brother Voltaire,'[71] etc. . . . Like the professional school for girls, the Education League has two objects—one proclaimed and one hidden. The avowed object is the diffusion of education. But what education? That is what they do not state, except to their adepts: education without God, independent of all religion, and the

[71] The *Monde-Maçonnique*, May 1867, p. 252.

result of which is to bring up men to live and die as if Christianity had never existed. This is the real object of the League.

If a number of careless or deceived persons have entered into this League, without a thought of looking further than to the outward sign, let them listen to what the Freemason press (which knows very well what it says and does) have written on this subject :

'We are happy to announce,' writes the *Monde-Maçonnique*, in its April number (1867), 'that the subscriptions for THE EDUCATION LEAGUE AND THE STATUE OF BROTHER VOLTAIRE meet with the warmest sympathy IN ALL OUR LODGES. It would be impossible to have two subscriptions more in harmony with each other : 'Voltaire, that is to say, the destruction of *all prejudices and superstitions*' (translate *religions*), 'and the *Education League*, that is to say, the building up of a new society, based on science and instruction ALONE' (that is, free from every kind of religion). 'ALL OUR BROTHERS UNDERSTAND IT THUS.' And again, a little further on : '*The principles* which we profess are *in entire unison* WITH THOSE WHICH INSPIRED THE PROJECT OF BROTHER JEAN MACÉ.'

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Remember, it is the *Monde-Maçonnique* which writes this—a newspaper which, in all its pages, declares that all religions are darkness; that Freemasonry is light; that God, the soul, and a future life are only hypotheses, phantoms; that, in consequence, man should be educated and his progress realized above and outside all Christianity and all religion. And this newspaper declares that *its principles are in perfect unison* with those which inspired the PROJECT of the League of Brother Jean Macé, and which adds: 'Freemasons should adhere *in a body* (*en masse*) to the Education League, and the lodges should study, in the peaceful deliberations of their temples, how to make it more EFFICACIOUS.'

This is, after all, what Brother Jean Macé acknowledged in another toast: '*To the alliance of the League and Freemasonry,*' and in which he declared that all Freemasons should be leaguers, and all leaguers Freemasons; *that the object, principle, and aim of the League and Freemasonry were identical;* and he gave the following toasts:

1. To the entry of all Freemasons into the League.

2. To the entry into Freemasonry of all members of the League.

3. To the triumph of the light—the *mot d'ordre* common to both the League and Freemasonry !'[72]

And this appeal was so well responded to that, in a *Report of the First Year of the Propagation of the League in France*, Brother Jean Macé boasted that all the French departments, save twelve, were enrolled in the League ; 'and thus,' he adds, 'the French League will end by becoming a GREAT ARMY.' An educational army, certainly, which no minister of public instruction will easily govern.

Before such evidence of facts and principles, in the face of such ends and objects and of such a propaganda, whatever may be the contrary feelings of a few deceived members of Freemasonry or of a few less advanced lodges, is there any occasion to discuss the question further in order to decide if a Christian or a Catholic can belong to such a society or be associated with such a work ? No ; such a solidarity is impossible. And the author of the *History of Freemasonry*, Brother Goffin, proclaimed it honestly and frankly :

'When Freemasonry admits into its temples a Jew, a Mahometan, a Catholic, or a Protestant, it is on con-

[72] The *Monde-Maçonnique*, July 1869.

dition that the postulant shall become a new man ; that he shall abjure his past errors, and lay down the superstitions in which he has been cradled from his youth. Without that, what business has he in our Masonic assemblies ?'[73]

What could I say that was stronger than this ? And, in truth, must one not have lost all notion of Christianity and all common sense to believe or imagine still that Freemasonry and a belief in Christianity are compatible ?

[73] *Popular History of Freemasonry*, p. 517.

SECOND PART.

CAN A SERIOUS MAN, OR A MAN OF COMMON SENSE, BECOME A FREEMASON?

I ANSWER, without hesitation, *No*; and for these reasons. I am going now to look at Freemasonry from another side, and certainly we have the right to do so; for when a sect affects such very mighty pretensions, and proclaims itself to be neither more nor less than the illuminator and reformer of the whole human race, it is surely allowable to examine if it be really what it boasts of being; if the high-flown praises, the emphatic admiration, and all this display of virtues which ordinarily adorn their '*pieces of architecture*' (*i.e.* Masonic speeches) are sufficiently justified; or whether, by chance, the '*profane*,' so looked down upon it by MM. the Freemasons, would not have the right in their turn to smile instead of admiring, and to give them back both their contempt and their pity.

Nothing, in fact, can be compared with the bombast

and pomp of language which I meet with at every page of the newspapers and Masonic documents before my eyes. Freemasonry is '*divine*,' the '*lighthouse of humanity*,' the '*sun of the world*.'

'Glory to thee, divine Freemasonry,' they exclaim. Then they sing in concert :

'Juste, humaine, bienfaisant, voilà ce que nous sommes ;
Et le parfait Maçon est le premier des hommes.'

(Just, humane, benevolent, that is what we are ; and a perfect Freemason is the first of men.)

The 'first of men' for virtues, for light ; this is what the Masonic banquets repeat all day long. Outside the pale of Freemasonry the human race is sunk in darkness. Freemasonry possesses all human knowledge. All wisdom, all perfection, all virtue, all philosophy, is taught in the Masonic temples.'[1]

That is all very fine. But nevertheless when, thanks to the revelations Freemasonry has itself made, I go into its workshops and its lodges, and see the brothers at their work ; when I find men who will have neither forms of worship nor religion, nor, as they call it, 'su-

[1] *Le Monde-Maçonnique*, t. ix. p. 358.

perstitions ;' when I see all these ceremonies, all this strange and complicated hierarchy, all these signs and devices, all these marchings and countermarchings, all these singular rites ; when I hear a language unknown to the *profane ;* when I assist at these initiations and mysteries, at these *works of the table* (as they call banquets), etc. etc.—I own that this 'divine' Masonry appears to me under a most astonishing aspect ;—that is the least I can say. And, in spite of my wish not to offend anybody, I cannot help thinking that all this, if it be not an antiquated veil to cover a motive which it has long been their interest to hide, is very little worthy of serious men. And Brother Félix Pyat, a revolutionist in Freemasonry as in politics, seems to me to be only reasonable when he calls these practices 'ridiculous,' 'puerile,' and 'senile.'[2]

As for me, I shall content myself with making a simple exposition of facts. I address myself to men of common sense, and common sense will judge.

[2] *Le Rappel*, quoted above.

I.

Hierarchy, Grades, Masonic Language.

Every one knows that there are several great Masonic rites; the 'Egyptian' (Misraïm), the 'Scotch,' that of the 'Grand Orient' of France, and perhaps others besides.

Each of these three rites has three fundamental degrees: *apprentices, companions*, and *masters*.

Those who are not Freemasons of any sort they call '*profane*.'

Besides this, each rite has its *high grades* or ranks, and its *mysteries*. In Belgium and France, the Scotch rite and that of the 'Grand Orient' has each an hierarchical scale of 33 degrees. I remark among them:

The Illustrious Elect of the Fifteen.

The Sublime Knight-Elect.

The Royal Arch.

The Prince of the Tabernacle.

The Master of the Symbolical Lodges.

The Knight of the Brazen Serpent.

The Rose-Cross.

The Great High-Priest.

The Noachite, or Followers of Noah.

The Knight-Kadosch.

The Great Inspector Inquisitor.

The Sublime Prince of the Royal Secret.

The Sovereign Great Inspector-General.

The Egyptian (Misraïm) rite is still richer, and reckons no less than 90 degrees. I will only quote a few :

Chaos, the First Discreet.

Chaos, the Second Sage.

The Knight of the Sun.

The Supreme Commander of the Stars, etc.

The Sovereign of Sovereigns.

Prince Talmudin.

The Sovereign Prince Zakdim.

The Sovereign Great Prince Hasidim, etc. etc.

Such are some of the ranks and the eccentric names (which is the least one can call them) proposed to the supreme ambition of the adepts in Freemasonry.

Each grade has its *insignia* and its distinctive JEWEL.

There is the *apron*, the *trowel*, the *mallet*, the *compass*, the *square*, the *cords cross-wise*, with the *gold sun* and other emblems.

But really, for men who make such a loud profession of theories of equality, all this hierarchy of grades, and ranks, and insignia, and the like, all these playthings of vanity, are a strange contradiction. Many Freemasons have themselves made the remark; but these baubles exist just the same, with all their power over these great minds.

The different Masonic societies of which these three rites are composed are called lodges.

We will here enumerate a few of them:

The Rose of Perfect Silence.

St. Antony of Perfect Contentment.

The Cosmopolite and Clement Friendship.

The Vale of Love.

The Jerusalem of Egyptian Valleys.

The Happy Meeting of the Desired Union.

The Trinosophs.

The Thephropots, or Drinkers of Ashes.

Julian to the Three Lions.

Augustus to the Three Flames.

Absalom to the Three Nettles.

Caroline to the Three Palms.

Lebanon to the Three Cedars, etc. etc.

The dignitaries of the lodges are more or less numerous. There are :

The Venerable.

The Very Respectable.

The Brother Sacrificer.

The Terrible Brother.

The Brother Inspectors.

The Great Expert.

The Great Orator.

The Tiler.

The Master of Ceremonies, etc. etc.

Such are the names, pompous or grotesque, which one meets with at every turn in the Freemason newspapers, and in the reports of their Masonic sessions, as they call their meetings. For Freemasons have a language of their own, which is not that of the *profane*, whereby they say the same things in a different manner. Thus an orator in a Masonic lodge does not make a speech, but a *bit of architecture ;* a Freemason does not eat, he *masticates ;* his glass is not a glass, but a *can-*

wine; his plate is a *tile*; his knife a *sword*; to *charge* at dinner is to put wine in your glass; a lodge does not close its sittings, it is *put to sleep*; a Masonic circular is called a *plank*; a report is an *outline*; cheers are *batteries*, and banquets *works* of the table.

The ceremonies, signs, marches, counter-marches, funeral honors, *works of the table*, *batteries*, etc.,—all this is regulated by Masonic rituals in the most minute detail, and certainly requires a careful study by the initiated. These serious men, these fathers of families, these honorable merchants, these lawyers, these magistrates, these members of deliberative assemblies, must pass long hours in learning the text-books of their grades, the prescriptions of their ritual, the mysticism of their emblems, and all which, in fact, composes the worship, the religion of Freemasons, for thus they themselves call it;—these very men, who wish to enlighten the human race and to free it from what they term *superstitions*, have themselves their *temples*, their *altars*, their *sacrificing priests*, their *baptism*, their *sacraments*, and their *mysteries*.

But let us look a little closer into the society.

II.

Masonic Initiation..

How is one admitted as a Freemason? How, to speak their own language, can one receive the light? I have read in their rituals the descriptions of these Masonic initiations; and I have there met with scenes, terrors, oaths, and scarecrows, which are really most extraordinary, not to say ludicrous.

In the first place, this is what the new member 'Companion' is to swear:

'I swear never to reveal the secrets, signs, touches, words, doctrines, or usages of the Freemasons. . . . . In case I should break my word, let them burn my lips with a red-hot iron; let them cut off my hand; let them tear out my tongue; let them cut my throat; may my corpse be hung up in the lodge during the admission of a new Brother, to brand my infidelity and be a terrible warning to others; then let my body be burnt and my ashes be scattered to the winds!'[3]

[3] Extract from writing entitled *Die drei St Johannis Grade der Grossen (Berliner) Mutterloge zu den drei Welthügeln*, Leipzig, 1825, quoted by M. Neut, t. i. p. 208.

I will not go into the question as to what there must be at the bottom of these Masonic mysteries, to be placed under such a guarantee ; but how is it possible that reasonable and honest men should consent to pronounce such fearful formulas against themselves ?

For the Apprentice, who is only on the threshold of these mysteries, they do not demand as much. In the oath, as described by Brother Ragon, the Apprentice declares simply, 'that he would rather have his throat cut than reveal the secrets of the Order.'[4] To have one's throat cut is something, however !

These oaths, however, do not prevent the fact that, thanks to the revelations of the Freemasons themselves, their secrets are pretty well known to the profane world. However precious and inestimable may be the favor of receiving the 'light' and wearing the apron, I have not been able, I own, in reading the trials or tests which Brother Ragon relates and is amiable enough to interpret for us, to refrain from thinking that the 'profane' buy these privileges at a somewhat dear rate. These trials are long and complicated. There is first the *Chamber of Reflection*. 'A dark place, lighted by a

[4] *Ritual for Apprentices*, p. 54.

sepulchral lamp. The walls, painted black, are covered with funeral emblems. . . . . The new member, having to pass by *the four elements of the ancients*, endures his first trial, that of the earth, 'in the bowels of which he is supposed to be.' A skeleton lies beside him in an open coffin. Should a corpse be wanting, a death's head must be placed on the table.'[5]

The inscriptions placed on the wall are these:

'If thy soul feels terror, go no further.'

'If thou wilt persevere, thou wilt be *purified by the elements*, thou wilt be brought out of the abyss of darkness, thou wilt see the light.'

The patient is to stay there a certain time; then to answer three questions in writing, and then to make his will. While the '*Venerable*' reads his answers to the lodge, the Brother '*Preparer*' bandages the eyes of the new member, and puts him in the position in which he is to enter the lodge; that is to say, with bare head and half his body in his shirt; he must have the arm and left breast uncovered; the right knee bare, the left shoe slipshod, etc.[6] Then the Brother '*Expert*' receives the 'important mission' from the 'Venerable' to submit

[5] *Ritual for Apprentices*, by F. Ragon, p. 21, *et seq.* [6] *Ibid.*

the profane to 'physical proofs' or trials; that is to say, to make him make '*the three journeys*, and pass by the elements which remain to be crossed,'[7] air, water, and fire.

Then the Second Expert draws the bolts noisily and opens the folding-doors, etc.;[8] then, after a long interrogatory on his prejudice, ignorance, fanaticism, superstition, etc., the Venerable exclaims in a stentorian voice, '*Make him make his first journey!*'

This first journey is to be hedged with difficulties. They say to him, 'Stoop!' as if about to enter on a subterranean passage; then 'Stride!' as if to leap over a ditch. '*Lift the right leg!*' as if to mount a knoll. 'Stoop again!' He is thus led up and down in such a way that he cannot judge of the nature of the ground which he is taken over. He goes up the *endless ladder*; then on to a *see-saw*.[9] During this journey the noise made by the assistants, *hail*, and *thunder*, all produce their effect, even 'the bottle of Leyden.'[9]

This journey constitutes the purification by *air*; the purification by *water* is made on the second journey, during which 'the only noise which the new member

[7] *Ritual for Apprentices*, p. 21, et seq. [8] *Ibid.* [9] *Ibid.* p. 41.

hears is caused by *certain dull sounds* and *the clanking of swords.*' . . . Then, the 'Expert' plunges his hand three times in a vase full of water.[10]

The trial by *fire* takes place during the third journey, which is made 'in silence and with precipitous steps.' They follow the new member three times through the flames, wrapping him carefully, till he returns to his place.[11]

Then they present him with '*the drink of bitterness*,'[12] and the 'Venerable' then says to him gravely:

'Every profane person who wishes to be received as a Freemason *ceases to belong to himself.* He is no longer his own master. . . . .'

The rituals further teach us that there exists in every lodge in the world a seal engraved with hieroglyphic characters known only to true Masons. 'This seal, *after having been made red hot in the fire*, being applied to the body, leaves an ineffaceable mark.'[13]

If the patient should consent to receive on any given portion of his body this 'glorious impression'—for Brother Ragon warns us that the 'Venerable' may, on

[10] *Ritual for Apprentices*, p. 46.

[11] *Ibid.* p. 50.

[12] *Ibid.* p. 51.

[13] *Ibid.* p. 52.

certain occasions, dispense with this trial—' the Brother "*Expert*" rubs with a dry linen cloth the parts indicated, and places quickly a piece of ice or other cold substance upon it.'[14]

The moment has now come to exact the oath from the candidate:

'The Brothers are standing, armed with swords, of which the points are turned towards the breast of the new member. The "Venerable" strikes three blows very slowly. At the third the Second Inspector drops the bandage. Then the "Expert" flashes a great flame before him at a safe distance. . . . . After a moment of silence the "Venerable" says: "The swords which are turned towards you . . . . announce that you will find among us *nothing but avengers of Freemasonry*, ... and that we shall hold ourselves *always ready to punish the perjurer*."'[15]

'Then he is led to the *altar*. There they place in his left hand an open *compass*, one of the points of which is turned towards the left breast; his right hand rests on the sword of the Order; he rests his knee on one of the steps, the right leg squared.'[16]

[14] *Ritual for Apprentices*, p. 52. [15] *Ibid.* p. 55. [16] *Ibid.* p. 54.

The oath having been administered, the 'Venerable' gives the '*profane*,' now become a Mason, the *apron*, the *gloves*, 'which you will give,' he says, 'to the woman whom you esteem the most.' [17]

'The *password* is T . . . . one of the sons of Lamech. Very soon you will learn its true signification. The *word of command* will teach you *that we do everything on the square.*'

The *order* in the lodge is to be standing, with the right hand flat under the throat, the four fingers close together, and the thumb apart, in form of a square.

The *sign* called *guttural* is to stand to order, to draw back the hand horizontally and to let it fall perpendicularly.

The *touch* is done by taking four fingers of each other's right hand, laying the thumb on the forefinger, and by an invisible movement one strikes the three blows of the apprentice.

The battery, three strokes, 00,0.

For the *march:* stand to order, the body lightly thrown back, the right foot forward, the left brought across, heel to heel, in a square. Repeat this step three times and make the *sign* as a salute.' [18]

[17] *Ritual for Apprentices*, p. 57. [18] *Ibid.* p. 48.

This is the way in which Freemasons *receive the light*.

M. About pretends that 'cordiality redeems the childish side of these rites.'[19] As for me, when I reflect that there are men, serious in other things, who practise these follies, and remember the bombast which one meets with in the greater part of Masonic speeches, and that it is for such rites, empty assuredly of all sense of God, and, in fact, of any sense at all, that so great a number of men leave the religion in which they have been brought up, the God who created them, and the Saviour who redeemed them, I cannot help, I own, being filled with the deepest compassion.

'But what are you, then?' I would say to Freemasonry. 'Are you a society with philosophic pretensions? Then why all this phantasmagoria? A religion? A worship? But you say in your lodges: "Let us free the majesty of God from all the frivolities of an external worship, by means of which the ignorant and weak are enslaved;"[20] or are you a secret society which designedly hides its real aim and secret under the veil of

[19] *Opinion Nationale*, November 1865.

[20] Speech of the Grand Master of Belgian Freemasonry at the installation of a lodge. M. Neut, t. i. p. 143.

these mummeries? Must one believe this? I have looked closely at these pretended symbols, and at the mystic explanations which your writers have given of them; and in the way of science and light what is there to be found there? *Nothing*, absolutely nothing. Everything about them is empty and void; or if one can find something, some philanthropic idea here and there, I declare that nothing of this teaching so strangely given belongs to Freemasonry; there is nothing that is not known, vulgar, and which has not passed, one may say, into commonplace, thanks to the Catechism.'

Sheer puerility, then, is all this pretended initiation into light! Puerility all these ridiculous ceremonies! '*Puerility*' and '*senility*,' as Félix Pyat exclaimed. But I am wrong. What it really means is that they want to do without religion, or faith, or a Christian Catechism. That is why they gravely give themselves up to these eccentric rites, ... which remind one too truly of the old times of pagan decadence and the symbolical initiations which took place in the Cavern of Mithra under the Capitol![21] Perhaps there is another motive

[21] Therefore without surprise I have seen the *Monde-Maçonnique* point out the 'curious analogy between certain Mythriac symbols and the emblems of Freemasonry,' April 1874, p. 592.

in all this; as an Italian revolutionary, celebrated in the secret societies, once said: 'By teaching all this to Freemasons, one gets possession of the will, the intelligence, and the liberty of man. One disposes of him, one turns, one studies him. . . . When he *is ripe for us*, we direct him towards the secret Society, of which Freemasonry is but the antechamber.'[22] But do not let us anticipate this grave subject; and let us give some more details.

[22] Letter of the *Petit-Tigre* to the *Vente Piémontaise*, quoted by the author of the *Church of Rome in the Face of the Revolution*, t. ii. p. 121.

III.

The Works of the Table, or Banquets.

The ceremonies of initiation have something of the terrible in appearance; but to rest the minds of our readers we are now going to give them some less sombre details. I am going to speak of the '*Works of the Table*,' as the Masonic banquets are called. Here, again, I shall copy the ritual word for word. This is the way these feasts are conducted, according to Brother Ragon and another Freemason writer held in great repute in his Order, Brother Clave.

'The hall where the *mastication* takes place must be, like the lodge, sheltered from the eyes of the profane. It is habitually decorated by garlands of flowers.

'*The Venerable* says: "*Brother Inspector*, give notice to your Brothers that work is suspended, and that we are going to give ourselves up to mastication."'[24]

[23] *Ibid.* p. 76.

[24] *Histoire pittoresque de la Franc-Maçonnerie*, by F. Clavel. Introduction, p. 30.

'B.·. B.·. 1*st and* 2*d Inspectors*, invite the Brethren who are under your orders to prepare themselves to *charge* and to put themselves in line for the first health of obligation.'[25]

'During the repast they give *seven healths of obligation*. When they give the healths, *mastication* ceases'—that is to say, in plain English, they cease to eat when they drink; and this is how they do it: 'The Brothers rise, place themselves in order, and throw their banners (dinner-napkins) over their left shoulder. On the invitation of the "Venerable," the Brothers *charge their cannons* (fill their glasses), and when that is done, the "Venerable" says: "My Brothers, we are going to give a health. We will fire the brightest and most sparkling of fires. My Brethren, the right hand on the sword (the knife).

'"High up with the sword!"

"Salute with the sword!"

"The sword in the left hand!"'

All the knives rise and salute each other.

After this brilliant manœuvre the hands are put to the 'weapons' (that is, to the glasses).

[25] *Rituel de l'Apprenti*, pp. 76, 77

'Present arms—take aim!' (here the Brothers put the glasses to their mouths).

'*Fire!*' (here they drink a portion of the contents of their glasses).

'*A good volley!*' (they drink a little more).

'*The most brilliant of volleys!*' (they empty their glasses).

To give the first health the 'Venerable' orders the following exercise:

'My Brethren, attention! Shoulder arms! Present!'

First Fire. 'To the health of his Majesty the Emperor.'

Second Fire. 'To the health of the Prince Imperial, the Empress, and the imperial family.'

Third Fire. 'To the glory of France.'[26]

And the exercise continues as follows: 'Brothers, arms at rest' (the glass is brought near the right shoulder).

'Forward arms! Present arms!'[27]

'One!' (at this order the glass is brought near the left shoulder.)

'Two!' (it is brought back to the right shoulder).

'Three!' (it is brought back before the breast).

[26] *Ibid.* p. 77.

[27] *Ibid.* p. 82.

'One,' 'Two,' 'Three.' At each of these words the Brothers make a movement, whereby they gradually lower their '*cannon*' towards the table. At the third word of command they put them down noisily and all together, so that only one sound should be heard. The same thing is done with the 'sword' (that is, the knife).

Really it is rather difficult, however gravely one may be disposed to approach the subject, not to smile a little at this description; and when involuntarily, while reading these things, certain proper names recur to one's memory, and one sees grave and reasonable men so engaged, one experiences a kind of sad surprise.

And how is it possible not to remember those banquets of joyous good-livers which the last century so often saw in the Masonic temples, that *inter pocula* philanthropy, or, as the *Constitutionnel* said in 1852, 'those good fellows in the Masonic lodges celebrating love and wine in the suppers of the cellars?' 'Since then,' the *Constitutionnel* adds, 'things have very much changed; those boon companions who fell asleep, after libations poured out by atheism and philosophy, woke up in the blood shed by the revolution. . . .'[28]

[28] M. Neut, t. i. p. 285.

And how is it possible not to smile when one hears these great reformers propounding the Masonic theory of pleasure, and representing Freemasonry as a species of island of Calypso, where reigns an eternal spring, and which no storms can trouble ?

'Science has *its moments of interval.* Man is by nature a *lover of pleasure.*' Those which Freemasonry offers you will satisfy your heart *and your senses. There* is the refuge where reigns *a perpetual spring, where flowers for ever bloom, and where the tempest never howls.*'[29]

But enough of all this ; the least one can say is that, as to any real progress in virtue, humanity cannot reckon too much on this side of Freemasonry.

'What we quoted just now,' said the Italian revolutionist whom I referred to a little while ago, 'is too pastoral and too gastronomic ; but it has an *object* which we ought constantly to encourage. . . . It is on the lodges that we reckon to double our ranks.' I shall come back again to a consideration of this *object.*

[29] Speech made by B.·. Frantz Faider on the occasion of his installation as '*Venerable*' in the Lodge '*Fidelity*' at Ghent, July 2, 1846. M. Neut, t. i. p. 286.

IV.

Masonic Rites and Mysteries.

We heard the Freemasons assert just now, 'Let us free the imposing majesty of God *from all the frivolities of external worship; from all the errors whereby the ignorant and weak are enslaved. There is*, in fact, *no form of religion which an intelligent being can embrace.*'[30]

They say this, and immediately flatly contradict themselves; for they add:

'Nevertheless, man is essentially religious. He feels the want of a form of worship which shall be worthy of him, and of the Supreme Being to which he pays it.'

'Well, my Brethren, LET FREEMASONRY BE THAT RELIGION! Let us be its fervent apostles; *let us initiate ourselves into its mysteries!*'[31]

Its *mysteries*. Let us see in what they consist. In the

[30] Installation of the Lodge '*Espérance*,' at Brussels, on the 26th November 1848. Speech of the S. Grand Master of Facqz. Quoted by M. Neut.

[31] M. Neut, t. i. p. 142.

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official report of the Masonic feast celebrated in honor of Leopold I., among other ceremonies the Grand Master went up to the altar, where burned the *sacred* fire (fire, that '*sole purificator*,' as they call it), and offered *libations* to the *venerable shade*.

'Venerable shade of our august Brother, hearken to my voice: In the name of all the Masons united in this temple, I offer thee *water*, I offer thee *wine*, I offer thee *milk*.'[32]

Water, *wine*, *milk*. These, then, are the homages and the helps (as empty as they are solemn) which the *shade* of the King of the Belgians receives from his brother Freemasons!

This taste for rites and ceremonies they carry so far that, to my great surprise, I found in their Masonic books the parody of our Sacraments—*Baptism*, *Confirmation*, even a *Supper!*

Yes, there is a *Masonic baptism*, for they thus take and adopt children; and this is their way of proceeding. I only quote one of their rites: 'The godfather holds in his right hand the string of a plumb-line in such a way that the lowest part should be in front of the heart of the *Louveton* (child); 'the First Inspector touches with

[32] *Ibid* p. 165.

his right hand the heart of the child, and says : "May the vertical line of the plumb rule teach thee to walk straight !" '[33]

I will now reproduce the literal account of a baptism, as given in the *Monde-Maçonnique :*

'The Lodge of "*Perfect Union*," at the Orient of Rennes, celebrated on Monday, the 13th September 1858, what old Masons call a "*Masonic Baptism*." . . . Brother Guillet, the "*Venerable*," presided at this ceremony, with all the experience which his thirty-five years of Freemasonry gave him. . . . *The doors of the temple open*, the "Venerable" desires the child to be brought to the altar. On a table, placed in the middle of the temple, sparkle, in silver and crystal goblets, bread and fruit, water and wine, honey and milk, which are to serve for the *ceremonies of initiation*. The "Venerable," while dividing this meal among *the godfathers* (which resembles the "Agapæ" or Love Feasts of the early Christians), addresses some appropriate words to each of them, tinged with a gentle moral. He closes the ceremony by *blessing the child*," etc.[34] . . .

[33] *Histoire de la Franc-maçonnerie*, by Dubreuil, t. ii. p. 139.

[34] *Le Monde-Maçonnique*, July 1872, p. 202.

'On the 16th July 1870, the lodge called "*Les Ami Réunis,*" at Bordeaux, *adopted* eight children—two girls and six boys; and the Brother Delboy said to them: "May your minds be opened to the Masonic light! May the rays of truth illuminate your understandings as the rays of the sun in the heavens when the morning rises!"' But what is this Masonic light? The Masonic preacher explains it: 'It is,' he says, '*the liberty to think*, which,' he adds, 'must be *put above everything*.'[35]

Now for a Confirmation. After the preliminary trials, the noise of thunder is heard, accompanied by lightning, and the walls seem about to crumble with a great crash. 'The noise and the crash you have heard,' says the 'Venerable,' 'ordinarily accompany the first steps of those who begin to walk in the Masonic career.' . . . Then a clanking of arms and a firing off of guns are heard in the distance. . . . 'The "preparer" then makes the candidate walk backwards, so as to learn thereby that nothing can be acquired without trouble.'

He is made to drink also the *chalice of bitterness*—a

[35] *Ibid.* t. i. p. 403.

symbol of the pain it costs us to own our faults, for they begin by exacting a species of confession.[36]

Now we will give some details of the Masonic supper.

'At the bottom of the lodge, towards the east, is a triangle in the form of a glory, with the name of Jehovah inscribed in Hebrew characters. To the south, in a transparency, is a sun, which rises above the tomb. Close to this transparency a table is placed, on which there is a *lamb* in pastry, a knife, a cup, and a vase of wine. . . . A chandelier with three branches is placed on *the altar*. . . . The "Venerable" then incenses the chandelier with the three branches several times. . . . Then the Master of the Ceremonies cuts up the lamb. . . . The "Venerable" takes up the plate on which the pieces of lamb have been placed, and presents it to the Brother on his right, saying, "Take, eat!" . . . After which he takes the cup and drinks, and presents it to the Brother on his right, saying, "Take and drink"; and he then gives him the kiss of peace.'[37]

Thus, then, they are priests, they are pontiffs; they baptize, confirm, communicate.

O the inconsequence of poor humanity! or rather,

[36] *History of Freemasonry*, by Dubreuil, t. ii. p. 139, etc. [37] *Ibid.*

O eternal craving in the heart of man, which God has created for himself, and which, do what it will, cannot exist without religion! If he reject that which God has given to the world, he will be compelled to invent another of his own. A strange one certainly, but one which will please him, because it will be according to his own fancy. Here we have men, many of whom would think themselves humiliated, and almost fallen from their dignity as men, if we were to surprise them practising any Christian duty; and yet who, amongst themselves, in the secrecy of their mysterious temples, gravely observe forms of worship and rites, the which it is difficult to imagine anything more strange or eccentric.

A recollection of the past comes back to my memory. Robespierre himself resolved one day to act the Sovereign Pontiff. He appeared elegantly and solemnly robed, holding in his hand a nosegay of flowers, which he offered to the Supreme Being as founder of the Republic. 'And why not?' exclaimed the Père Lacordaire on this subject. 'Why should not a magistrate, in solemn robes, offer to God one of the purest and most innocent things in creation—a nosegay of flowers?'

Yet he fell, nevertheless, under the storm of ridicule which the act called forth.

It is because religion is a domain set apart, and that even sacrilege will not save a man, guilty of such a parody of reverence, from the sneer of ridicule. No, it is not enough to wear a blue ribbon and a gold sun on one's breast to give life to a vain sham, or to consecrate Pontiffs without character or mission. If the worship and sacraments of Christians be august and venerable, know that it is because of that something which God has put into them, and which God alone could give. But you, what can you put into your eccentric rites, your empty symbols? That is why I repeat that your practices are ridiculous when they are not impious. Faith is indignant, and common sense looks on you with pity.

Unhappy men, you reject the reality to follow shadows; and you are satisfied with these shadows, because you yourselves have created them. Pagans of a new sort, you adore the works of your own hands; but your temple, like your soul, is empty. In vain we seek for the Divinity.

V.

The Knight-Kadosch.

I should like to leave this sad subject alone, but I cannot do so without saying a few words of the higher Masonic grades,—those which are only conferred on *proved* Masons, whose Masonic education is complete; and without wishing to go to the bottom of these mysteries, or to understand their last word, either if these mysteries hide nothing at all, or if something be concealed beneath, I ask, whether there can be anything more suspicious or more absurd than all this phantasmagoria? M. Louis Blanc spoke the simple truth when he wrote: 'As the three Masonic grades (Apprentice, Companion, and Master) included a great number of men who were entirely opposed, by their station and principles, to all social subversion, the innovators multiplied the degrees of the mystic ladder which each had to climb; they created fresh lodges, reserved for ardent souls; they instituted the higher grades of

"*Elect*," "*Knights of the Sun*," of "*Strict Observance*," and of "*Kadosch*" (or regenerated man),—dark sanctuaries, the doors of which were never opened to the adept till after a long series of trials, calculated to prove his progress in revolutionary education, to try the constancy of his faith, and to test the strength and mettle of his character. There, in the midst of practices which are alternately puerile and sinister. . . .'[38]

Let us, then, examine a little more closely into these higher Masonic grades, and, among the rest, the grade of '*Knight-Kadosch*,' whose doctrines,' says Brother Ragon, 'form the essential complement of *true* Freemasonry.' He continues:

'This grade bears, with reason, the title of *nec plus ultra*: the three lower degrees in the Order are only administrative.'

Well, how is the initiation to this supreme grade performed?

The Elect crosses four apartments, and the initiation is accomplished in the fourth.

'The *first apartment* is hung with black, lit by a single triangular lamp hung from the ceiling. It communi-

[38] *History of Ten Years* (M. Louis Blanc).

cates with a cellar, a kind of *cabinet of reflection*, where are found mingled *the symbols of death, sorrow, and destruction*. . . .

'The *second apartment* is hung with white. Two altars are placed in the centre. On one is an urn, full of spirits of wine, which lights the hall; on the other altar is a brazier of fire, with incense alongside. . . .

'The *third apartment* is hung with blue. The ceiling is covered with stars, and only lit by three yellow wax candles.

'The *fourth apartment*. Here is held the Supreme Council of the Elect, the great Knights-*Kadosch*. It is hung with red, and lit by twelve yellow wax candles.

'Arrived at this *Divine Sanctuary*, the candidate learns *the nature of the engagements he contracts*. Then he is made to go up and down a mysterious ladder, which, by its form, recalls the Delta. The emblems of this exalted grade are: "a Cross," with a "Serpent bearing three heads." The *serpent* signifies the principle of evil. The *three heads* of the serpent are an emblem of the evil which has been introduced into the *three higher classes of society*. One of the serpent's heads wears a *crown*, and denotes the *Sovereigns*; another

head wears a *tiara*, or *cross keys*, and indicates the *Popes;* the last wears a *sword*, and denotes the *Army*. The Great Initiated are to watch over the *repression of these abuses*. . . .

'As a pledge of *his engagements*, the new *member* cuts down *with his dagger the three heads of the serpent*.'[39] That is to say, the crown, the tiara, and the sword.

The ridiculous, as we see, is mingled with the horrible; and it is a case indeed when one must exclaim with the poet:

'Hæ nugæ seria ducunt!'

[39] *Explanation of the Grade of Great Elect, Knight-Kadosch* by F. Ragon. (A work praised by the 'Grand Orient.')

THIRD PART.

POLITICAL AND REVOLUTIONARY ACTION OF FREEMASONRY.

These initiations, these degrees, these successive trials, have an object and an aim. Before confiding its last secret to a few of the rare 'elect,' Freemasonry proves its adepts; it wants to find out whether they are capable of going down into the mines which they are digging under our social edifices. And it is not we who speak thus: it is M. Louis Blanc, in his *Histoire de Dix Ans*. As regards Freemasonry, he says: 'It is important to introduce the reader into *the mines* which were being then sprung *under thrones and altars* by revolutionists, far more deep and active than the *Encyclopédistes*.'

The formidable side of Freemasonry is this: its deep and incessant political, social, and revolutionary action on the world. On this point M. Henri Martin said a true word. '*Freemasonry*,' writes the author of the *History of France*,[1] '*is the laboratory of revolution*.' M.

[1] T. xvi. p. 595.

Félix Pyat, on his side, calls Freemasonry '*the Church of the Revolution.*'[2]

Do not let us be told any more, then, that Freemasonry occupies itself with works of benevolence. That is possible, but it does not prevent its doing other things; and the *Monde-Maçonnique* has taken care to let us know that philanthropy is not the END, but one of the means, and that THE LEAST ESSENTIAL, of the Order.

Do not let people pretend either that, according to the Masonic Constitutions, Freemasonry does not trouble itself with the policy of States; that in the elevated sphere in which it is placed, it respects the political sympathies of each of its members; or that, 'in its meetings, all discussions on this subject are formally forbidden;'[3] as, in the same way, the rule of the 'Grand Orient,' in Belgium, has for its text (Art. 135), 'The lodges cannot in any case occupy themselves with political matters.'

I recognize here the old tactics and traditions of mystery with which, in the beginning, Freemasonry was obliged to shield itself, in order to deceive govern-

[2] *Le Rappel*, quoted by *Le Monde-Maçonnique*, May 1870.

[3] Art. 2 of French Constitution.

ments and dupe its followers. But, in reality, what are to-day these superannuated formulas? Contradictions, or lies.

Do not again come and tell us, 'If Freemasonry occupies itself with social and political questions, it does so in a general and inoffensive manner. Never does it descend from the sublime heights of its principles to the region of facts, or the agitated sphere of practical application!'

This is not the case, and cannot be the case. In fact, by the force of circumstances, Freemasonry is a political and revolutionary society. It exercises a direct influence in all revolutions, it prepares and makes them; and those who, among the Freemasons, put themselves at the head of the movement, and carry away with them the whole mass of adepts—those men, who are really the heart and soul of Freemasonry, have only one ultimate object and aim, and that is, to become—according to the energetic and deep expression of M. Henri Martin —'*the laboratory of revolution*'; or, according to Brother Pyat, 'its *Church*.'

And now I will give some irrefragable proofs of my assertion.

I.

Masonic Witnesses—M. Louis Blanc—French and Belgian Masons.

On this question (of the revolutionary and political action of Freemasonry) there is a passage of M. Louis Blanc's (whose words we have already quoted) which gives an emphatic contradiction to the protestations of the Masonic Constitutions.

He says: 'It pleased certain sovereigns, the Great Frederick among the rest, to take the trowel and to gird themselves with the apron. Why not? *The existence of the higher grades being carefully concealed from them, they only knew about Freemasonry what could be revealed to them without danger.* . . . They had no need to trouble their heads about it; kept down, as they were, in the lower grades, where they only saw an opportunity of amusement, joyous banquets, principles taken up and laid down at the threshold of the lodges, formulas that had no reference to ordinary life: in a word,

only a *comedy* of equality. But in these matters *comedy borders closely on tragedy;* and princes and nobles were brought to sanction with their names, and blindly to serve with their influence, *the latent enterprises directed against themselves.*'

It is impossible to paint better the astonishing want of foresight of those princes and the old French nobility, who threw themselves blindly into Freemasonry, as into the impious philosophy of the eighteenth century, and accepted the ridiculous *rôle* of supernumeraries in this great *comedy* of liberty, equality, and fraternity, without ever foreseeing the tragedy which was to follow it so nearly; impossible also to reveal more clearly the deep-laid plans of Freemasonry, which disguises under seductive appearances its latent enterprises, its secret and subversive aims, and its permanent conspiracy.

And, in truth, as M. Louis Blanc again says: 'Darkness, mystery, an awful oath to pronounce, a secret to learn for each trial courageously borne, a secret to keep under pain of execration and death, particular signs whereby the Brothers recognize one another at the uttermost ends of the earth, ceremonies referring to the history of a murder and seeming to hatch and foster

ideas of vengeance—what more fit to form conspirators ?'

But the French and Belgian Masons are here in perfect accordance with M. Louis Blanc. Thus, at the centenary feast celebrated at the 'Orient' of Marseilles by the Lodge of '*Perfect Silence*,' an influential Freemason in the Order, Brother Brémond, while giving a sketch of the history of Freemasonry, said :

'How can we fail to admire the perseverance of those who, in the eighteenth century, *braved all religious prejudices, and* PREPARED *themselves for the struggle in darkness and in silence?* THEY CONSPIRED, it has been said. Very possibly. And, in fact, when from the depths of the lodges came forth these three words, Liberty, Equality, Fraternity, THE REVOLUTION WAS ACCOMPLISHED.' And Brother Brémond added : 'Of late a new impulse[4] has been given to Freemasonry. . . On all sides Masons raise temples, found schools, *assert their position before a profane world.* . . They do more ; they take an ACTIVE PART in the movement of the century.'[5]

Two years later, in July, 1869, a General Assembly was held at the 'Grand Orient' of Paris, and there the

[4] The *Monde Maçonnique*, February 1867, p. 613. [5] *Ibid.*

last Grand Master of French Masonry, Brother Babaud Laribière, expressed himself, in a grave speech, still more categorically:

'Freemasonry,' he says, 'was intimately connected with all the civil acts OF THE FIRST GLORIOUS DAYS OF THE REVOLUTION. Philosophic before the Revolution, civic under the Constituent Assembly, military under the Empire, during the Restoration Freemasonry finds itself *directly mixed up with politics*, AND CARBONARISM INVADES THE LODGES MORE AND MORE.'

Going still further, Brother Babaud Laribière declares that we owe to Freemasonry the agitation for REFORM, which brought about the fall of King Louis Philippe, and UNIVERSAL SUFFRAGE.

'*Universal suffrage* having been brought vigorously into operation in the workshops, it was the Masons who first insisted on *its application to the profane world;* and we shall still find their names inscribed on the *petitions* for *electoral reform* in the last years of the reign of Louis Philippe.'[6]

And finally he proclaims 'the *imperious necessity* for Freemasonry to take an active part in all liberal and

[6] *Ibid.* July 1869, p. 169.

socialist movements'; and declares that 'the true mission of Freemasonry consists in *going before political society.*'

And was it not the other day only that in one of the most influential lodges of Paris the same pretensions were advertised? There funeral honors were rendered to the memory of Dr. Montanier, the 'Venerable' of the Lodge '*Progress*' and a Prefect of M. Gambetta's on the 4th September; and they boasted of his glorious Masonic convictions. And what were these convictions? They were, with war to religion, '*to the supernatural*,' as he said, '*the immediate and constant study of* SOCIAL QUESTIONS.'[7]

These opinions were proclaimed, in his name, by Brother Albert Joly, who, glorifying himself on his own account, exclaimed, amidst the cheers of the whole lodge:

'Let Freemasonry, then, set to work; let her *continue to wage war against the supernatural*, . . . and study, *without further delay*, THE GREAT SOCIAL QUESTION.'[8]

In the face of declarations such as these, let the dupes of Freemasonry come again to quote to us the text of

[7] *Ibid.* April 1872, p. 724. [8] *Ibid.*

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the Masonic Constitutions, which pretend to forbid the discussion of religion or politics! I shall answer them, for my part, by telling them that they cannot be fooled to such an extent as that, without becoming accomplices.

And, in fact, of what use would such a vast and powerful organization be if it were not precisely with this object, and if they did not descend from the region of speculative theories and ideas elaborated in the heart of the lodges to the domain and practical application of facts? This has been expressly and over and over again declared by their Masonic orators.

Let us again listen to the Belgian Freemasons. This is how they express themselves, by the mouths of their most authorized representatives, at the great solstitial feast of the 24th June 1854, where all the lodges were represented, and where, according to the avowal of one of their orators, they said out loud what all the initiated among the Freemasons think in their secret hearts:

'If Freemasonry were to confine itself to this narrow circle (the exclusion of politics) of what use would be the *vast organization* and *the immense development* which have been given to it? . . . I am here only speak-

ing as an echo and repeating out loud what every one is thinking to himself.'

And the same orator continued:

'When I look at the past history of our institution, do I not see that Freemasonry has been the *attentive look-out-man who watches* THE COURSE OF THE POLITICAL SHIPS?'

Speaking later on of the struggle of Freemasonry against the Government, the orator goes so far as to own that, 'in all political crises, *whenever it was needful, the centre, the mainstay of resistance*, was there, in Freemasonry.'

Also, the same orator did not hesitate to attribute the triumph of revolutionary principles in his own country to the organization and activity of the Freemasons:

'*If our ideas have triumphed*,' he exclaims, '*I say that it is to Freemasonry that we owe it.*'

'Freemasonry,' he continues, 'HAS TAKEN AN ACTIVE PART IN ALL POLITICAL STRUGGLES.'[9]

Certainly, in spite of the articles of their constitution, we must allow that these confessions are as explicit as possible.

[9] M. Neut, t. i. p. 301.

But here is something which goes further still. On the occasion of another Masonic fête, the feast of the Order, celebrated on the 15th of June 1845, the orator of the lodge, Brother Emile Grisar, revealed, in terms and with images to which it would be impossible to add anything stronger, what Freemasonry really is, and why it has become so formidable an association, out of the clutches of which it is so difficult for a country to escape when once it has been fairly ensnared by it.

'Freemasonry,' he exclaims, 'possesses by *its affiliations enormous resources.*' And to inflame the zeal of his brethren he represents Freemasonry as 'A ROBUST BODY, A COLOSSUS WITH A THOUSAND HEADS, WITH A HUNDRED THOUSAND ARMS; the GREAT INSTRUMENT OF ALL SOCIAL REFORMS, the LABORATORY OF ALL NEW IDEAS'; and finally, 'THE PRECURSOR OF THAT DEMOCRATIC SPIRIT WHICH IS ADVANCING WITH GIANT STRIDES.' 'The numbers of *our holy militia* EXTEND DAY BY DAY; OUR ARMS ARE MULTIPLIED, and *very soon* WE SHALL BE ABLE TO CLASP THE WHOLE COUNTRY IN OUR EMBRACE.' [10]

Such, then, is Freemasonry; such is its aim and such

[10] M. Neut, t. i. p. 290.

its vast organization. *A Colossus* with *a thousand heads*, with a *hundred thousand arms;* which throws its *affiliations*, like a huge net, over the whole country, so as to prepare its social reforms and elaborate its new ideas till it embraces the whole world.

II.

The Question as to the Right which Freemasons possess to occupy themselves with Politics discussed and resolved upon in the Affirmative in their Lodges.

But what must be clearly understood (although the categorical avowals we have just heard do not permit a doubt on the subject) is, that these speeches are not the result of over-excited or isolated instances among individual Freemasons which might be contradicted by others; they are much more than this; the whole question has been officially brought forward for discussion, and resolved upon affirmatively, by the Masonic authorities; and the result of these given solutions is that Freemasonry will not hear of being confined to her lodges: that her object is to get possession of the whole political power of modern society; and that her lodges are only to serve to train men for struggle in the political arena.

This is notably what the 'Grand Orient' of Belgium

—'the consulting committee and the brother orator who summed up their conclusions'—answered: 'The object of Freemasonry is not to lay down certain principles which must be respected *in the narrow enclosure of its assemblies;* THE WHOLE OF SOCIETY IS ITS AIM. THE LODGES ARE SCHOOLS WHERE MEN MUST BE FORMED TO CERTAIN CONVICTIONS, so that they may be able to struggle with vigor in the profane world, AND ESPECIALLY IN THE POLITICAL ARENA.'[11]

I find the same declarations in Italian Freemasonry. I have before my eyes the official report of the constituent Masonic Assembly, which met at Rome from the 28th of April to the 2d of May 1872; there also, in the sitting of the 2d of May, the same question was put and decided by a large majority, that 'the lodges have the right to discuss questions bearing on religion and politics'; and 'that Freemasonry is to study social questions WITHOUT ANY RESTRICTION OF KIND OR DEGREE. . . .'[12]

But besides, has not Garibaldi—the accomplice, and perhaps the agent at this moment in Rome, of the great persecutor of the Church in Germany—has not Garibaldi been Grand Master of the Italian Freemasons? And

[1] M. Neut, t. i. p. 267. [12] *Le Monde-Maçonnique*, t. xiv. p. 250.

when the great conspirator, Joseph Mazzini, died, what happened? All the Italian lodges went into mourning; many of them sent deputations to his funeral; and the 'Grand Orient' of Italy invited all Freemasons, no matter of what nationality, who found themselves at that moment in the valley of the Tiber, to assemble themselves in the 'Piazza del Popolo.' 'At the hour appointed, a host of brothers surrounded the Masonic banner, which for the first time had been displayed in Rome, and followed it to the Capitol, bearing the bust of Mazzini.'[13]

Such, then, without any doubt is Freemasonry; and M. Félix Pyat was quite right in affirming it to be the '*Church of the Revolution*,' and the 'vestibule,' or, as the Italian revolutionary we have quoted above expressed it, the '*antechamber*' of the secret societies.

I am quite willing to allow that it is not precisely the same as those clubs where every night they discuss violently political questions and social evils, which are the order of the day. It is not, either, one of those secret societies directly organized to prepare the triumph of such or such a conspiracy with the help of the dagger or the bombshell. Freemasonry will even submit, when

[13] *Ibid.* t. xiv. p. 30.

necessary, to see its Grand Masters nominated by the Government, and to accept in its body certain official personages. It did so under the first and second Empires, and again under the king, Louis Philippe. [14] But it is not the less a permanent conspiracy against the very foundations, not of this or that state, or of this or that form of worship, but of all religion and of the whole of society; according to the express declaration of the Belgian Freemasons, 'THE WHOLE OF SOCIETY IS ITS OBJECT.'

It lays down the principles of which revolutions are the consequence; it elaborates the ideas which afterwards aim the masses. It is thus that *the lodges are* SCHOOLS where MEN ARE TO BE FORMED *who will struggle vigorously in the 'profane' world*, AND ESPECIALLY IN THE POLITICAL ARENA; or as the *Monde-Maçonnique* expresses it: 'It is thus that Freemasonry "FASHIONS its men"; it brings them up and prepares them for the STRUGGLES WITHOUT. To Masons belongs the duty of realizing their conceptions OUTSIDE' (à l'extérieur). [15]

[14] Nevertheless the king, Louis Philippe, had the wisdom to refuse for his son the Grand Mastership of the Order which had been offered to him. *Freemasonry and the Revolution*, by P. Gautrelet, p. 414.

[15] *La Franc Maçonnerie et la Révolution*, t. x. p. 19.

Thus, then, Freemasonry *forms* and *fashions* its adepts, and *proves* them, before confiding to them its secrets, so as to see if they are capable of being made of use; and of going down into the 'MINES,' which, according to M. Louis Blanc, '*it has dug*' under the social edifice to make it blow up.

III.

Into what minute Details Freemasonry enters in Politics.

'All great questions of political principles, all that regards the organization, the existence, and the life of a state—oh, that! yes, THAT BELONGS TO US IN THE FIRST INSTANCE. All THAT is in our domain, that we may dissect it and make it pass through the crucible of reason and intelligence.'

Thus spoke Brother Bourlard, great orator of the 'Grand Orient,' on one of the most solemn occasions, namely, at the great feast celebrated by the 'Grand Orient' of Belgium on the 24th of June 1854.[16]

In fact, the questions of elections, electoral reform and universal suffrage, revolutionary agitations and petitions, interference in public functions, in the great economical problems and the most formidable social questions, such as the organization of labor, of education, of public charity; even questions of peace and war; every detail, in fact, of the most serious public policy;

[16] M. Neut, t. 1. p. 305.

—such are the matters with which Freemasonry is mixed up, and it is on these deep social problems that she is ever at work.

Therefore, when the times of elections come, national, general, provincial, or municipal, the lodges in Belgium meet directly, choose their candidates, give them imperative orders which they are made to swear to fulfil; and having done this, they put at the disposal of their chosen and sworn candidate all the *immense resources*—the *thousand heads* and the *hundred thousand arms*—of which Brother Grisar spoke above.

This is what is textually prescribed in the following important Masonic document:

'A Masonic candidate shall be first proposed by the lodge within whose jurisdiction the election is to be made, for the approval and adoption of the 'Grand Orient,' who shall be afterwards IMPOSED *on all the brothers of that obedience.*

'In the election which follows, whether it be *national*, *provincial*, or *municipal* (it does not signify which), the election of the "Grand Orient" shall be equally reserved.

'Every Mason must SWEAR *to employ all his influence to insure the return of the chosen candidate.*

'The candidate himself SHALL BE COMPELLED to make a *profession of faith* in the lodge, which act shall be put on the minutes.

'He will be invited to have recourse to the lights afforded by this lodge or by the "Grand Orient" in all serious events which may occur during the time of his mandate.

'The non-fulfilment *of his engagements* will expose him to the SEVEREST PENALTIES; even to *expulsion from the Order.*

'Every lodge finding it useful to help its cause by publicity, shall contrive means of inserting articles in the public press; but the 'Grand Orient' will recommend such organs as may possess its confidence.' [17]

But this is not all. If the candidate, when once elected, should be found wanting in obedience to his secret orders and to his oath, this is what the 'Grand Orient' has decided, with what *powers* it entrusts the lodges, and what *duties* devolve upon them:

'The "Grand Orient," without hesitation, decides that not only the lodges have THE RIGHT *to watch over and control the acts of the public life of those among their mem-*

[17] Masonic Document, quoted by M. Neut, t. i. p. 267.

bers whom they have caused to be elected to any public functions, but that their duty is to reprimand, and even to cut off from the Masonic body, such members as may have been wanting *in the duties which their position as Masons imposes upon them*, ESPECIALLY IN THEIR PUBLIC LIFE, etc.' [18]

Thus not only do the lodges occupy themselves with politics, but they push their members into political functions; and having so pushed them, they claim the right of directing, watching, and judging the way in which those functions may be fulfilled.

As to the detail of the questions which Freemasonry claims as *belonging to it in the first place*, let us listen to the following:

'To Masons belongs the question of popular education; to them the examination and solution of the question.

'When ministers will shortly bring before Parliament the question of the organization of charity, to us, Masons, the question of public charity!

'The country is covered with establishments which are called "religious." . It is high time that the whole

[18] *Ibid.*

country should be rid of them, EVEN SHOULD IT EMPLOY FORCE.'[19]

And these words were followed by riots in Brussels, Mons, Antwerp, Liége, Verviers! And it required all the prudence of the King to escape a revolution.

Other questions of a still more burning character are claimed and agitated by Freemasonry—*social questions*, and in the first rank those regarding the *organization of labor*.

Of this we find a proof, among many others, in an important Masonic piece; a *circular* which the Lodge '*La Persévérance*' of Antwerp, in March 1846 (two years before our revolution of the 24th February 1848), addressed to all the Belgian lodges, *to submit for their sanction* a project developed in the feast of the Order by the orator of this lodge whom we lately quoted, Brother Grisar.

'It is high time,' says this circular, 'that Freemasonry should occupy itself actively in the great and stirring questions which are now agitating the whole of modern society.

'Let us set to work, my dear brethren,' concludes the

[19] *Discours Maçonniques*, quoted by M. Neut, *passim*.

circular, 'and study these great social questions; for then the triumph of our cause will be secured. . . .'

And at the head of this project, what do we find? The *palpitating question of labor, the organization of workmen*, and, in a word, all *democratic problems.*

Thus, this circular, when imparting its plans to all the lodges, adds:

'*Let us identify ourselves with the democratic ideas which must triumph in the end.*'[20]

[20] M. Neut, t. i. p. 288. In a speech pronounced at Liége, at the Solstitial Feast of the Order, fifty thousand copies of which were reproduced and distributed, F.·. Goffin developed the following programme:

Principles to be reserved for the Future.

Direct universal suffrage.

Abolition of permanent armies, the cause of the ruin and oppression of the people.

Suppression of an irremovable magistracy, origin of all injustice and scandalous law-suits.

Abolition of the stipends of the clergy, who shall henceforth be paid by the believers of each denomination.

Principles of immediate Application.

Universal suffrage in all provincial or communal elections, as

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People are sometimes astonished to find that, the very day after certain revolutions, formidable questions are suddenly brought forward in the press and throughout

the best means of habituating the nation, little by little, to the exercise of sovereign power.

Primary, Gratuitous, and Obligatory Education.

Abolition of town-dues (*l'octroi*) and of all taxes on articles of consumption, to be replaced by a single tax on insurance.

Suppression of the *National Bank*, and the establishment of a vast system of *crédit foncier*, commercial and agricultural.

The rights of labor resulting from the right of existence.

Organization of labor, by the creation of great workmen's associations (workmen's unions).

National rewards granted to laborious and intelligent workmen.

Reduction of all budgets, and especially of that of war.

Association to render the last duties to the dead without the assistance of the clergy.

Institutions of day-nurseries, guardian schools, infant schools, baths and lavatories, public economical slaughter and bake houses, etc.

Abolition of the punishment of death in political and criminal cases.

'Such,' adds the orator, 'should be, according to my idea, the orders of the day in the great meeting which is shortly to be held. . . . . Shall we *crush the infamous one, or submit?*' etc.

the country, of which the public never dreamt the night before; as, for example, the organization of labor, after the February revolution—a question which was treated in so menacing a fashion at the Luxembourg Palace by a body of workmen, under the presidency of M. Louis Blanc, and of which the revolution of the 'Days of June' was the result. Take, again, the instance of the separation of schools from religion—a question which was acted upon instantly by the Commune, who cut the knot by driving away the Brothers and Sisters of Charity everywhere, tearing down the crucifixes and holy pictures from the walls of the schools, etc., etc. . . . But these things, which burst upon us so suddenly, had been for a long while agitated in the heart of the secret societies and the Masonic lodges. After having been duly hatched in these *laboratories of revolution and of new ideas*, the moment a favorable opportunity presents itself, they explode out of doors; the active propaganda of the lodges disseminates them far and wide; and then the *Colossus with the thousand heads* and *the hundred thousand arms* secures the return in the elections, whether national, provincial, or municipal, of the men who personify these ideas. Thus all of a sudden the country is roused and

bursts into a flame, in the *embrace* of a sect of which our Masonic orator spoke so eloquently just now ; and then, at a given moment, the catastrophe comes about. Thus, in all revolutions, behind the immediate and visible actors, there are others who pull the strings—men who were more far-sighted than their neighbors, and who burrowed at greater depths ; these are the real authors of revolutions, although invisible and hidden from the eyes of the world at large.

IV.

Peremptory Facts borrowed from Contemporary History

Let us inquire a little further into this subject, and consult contemporary history.

I have just mentioned the February Revolution ; does any one think, by the bye, that its only authors were the organizers of the reform banquets, and those poor National Guards who cried out '*Vive la Réforme!*'? It would require a wonderful simplicity to believe this. Other men, who waited to show themselves till the favorable moment came, had prepared it in the dark ; and no sooner was the victory won than they hastened to claim the credit of it. It was these men who gave it its true character and its socialist spirit, which very soon horrified France and the whole world, and caused torrents of blood to flow in the streets of Paris. Well, in the first rank of these workmen were the Freemasons.

'The combatants' (wrote the *Freemason's Journal*) 'only needed a few hours of struggle to *conquer that*

liberty which Freemasonry has been preaching for centuries. WE, WORKMEN OF THE CONFRATERNITY, HAVE LAID THE FOUNDATION-STONE OF THE REPUBLIC.[21]

One saw them, in fact, almost the very first days which witnessed the February catastrophe (*i.e.* from the 10th of March 1848) rising in a body, marching through Paris with their banner flying to the Hôtel de Ville, and there, to the number of three hundred Freemasons of every rite, representing the whole body of French Freemasonry, offer this banner to the Provisional Government of the Republic, and proclaim out loud the part they had just taken in this glorious Revolution.

M. de Lamartine made them this answer, which was received with enthusiasm by the lodges :

'It is from the depth of your lodges that the ideas have emanated, first in the dark, then in the twilight, and now in the full light of day, which have laid the foundations of the Revolutions of 1789, 1830, and 1848.'[22]

But even that was not enough ; and Freemasonry was determined to make a more official manifestation than this spontaneous demonstration of the Freemasons of all

[21] Quoted by M. Neut, t. i. p. 333.

[22] *Ibid.*

the rites. In consequence, fifteen days later, a new deputation, composed of members of the 'Grand Orient,' adorned with their Masonic scarfs, repaired to the Hôtel de Ville. They were received by M. Crémieux and M. Garnier-Pagès, who equally wore their Masonic emblems; and the representative of the Grand Master spoke as follows:

'French Freemasonry could not contain her universal burst of sympathy with the great social and national movement which has just been effected. . . . The Freemasons hail with joy the *triumph of their principles*, and boast of being able to say that "*the whole country has received through you a Masonic consecration.* FORTY THOUSAND FREEMASONS, DISTRIBUTED IN FIVE HUNDRED WORKSHOPS, CHEER YOU WITH ONE HEART AND ONE SOUL!"'

Brother Crémieux, member of the Provisional Government, replied:

'Citizens and Brothers of the Great Orient, the Provisional Government accepts with pleasure your USEFUL AND COMPLETE adhesion. . . . The Republic EXISTS IN FREEMASONRY. . . . THE REPUBLIC WILL DO AS THE FREEMASONS HAVE DONE; it will become the glowing

pledge of union with all men in all parts of the globe, on all sides of our triangle.'[23]

'*The Republic is in Freemasonry*,' says Brother Crémieux; that universal Republic, which talks to-day of making Europe into a kind of United States. Eugène Sue saw in it other things; he saw in it pure *Socialism*. In fact, the Lodge '*La Persévérance*' of Antwerp, having offered to the '*noble and courageous writer*'—to the man who was the great precursor of our Socialist explosion of 1848—*a gold pen*, Eugène Sue thought he could not better reply to this '*flattering sympathy*' than by making the following compliment to the Belgian Freemasons: 'My Brothers,—*By the extreme and just influence* which the Masonic lodges have acquired day by day in Belgium, you are now AT THE HEAD OF THE SOCIALIST PARTY.'[24]

And do we not see that the most eminent Freemasons place in the first rank of questions to be discussed in the lodges, the *organization of labor*, that formidable question which has been the war-cry of the too famous 'national workshops,' organized by M. Louis Blanc?

Such a triumph was assuredly not likely to slacken

[23] The *Moniteur*, 25th March 1848. [24] M. Neut, t. i. p. 340.

the activity of the lodges. The *Coup d'Etat* of 1852 came to remind them for a little while of the necessity of prudence. But if the Empire, by introducing itself into Freemasonry, thought thereby to have subdued this formidable power, great and short-lived was its delusion. This is a specimen of the Masonic enthusiasm with which, in 1876, an orator of one of the most influential of the Paris lodges expressed himself: describing, as no one knew better how to do, the hidden seething of contemporary democracy, and announcing 'that *a whole world of new actors* were preparing themselves to come upon the scene'; that '*unheard-of machines* were being employed,' and 'that a *nameless shudder* gave warning that the hour was at hand.' 'In this frightful labor,' he exclaims, 'which is about to give birth to the society of the future, let us glorify ourselves at being able to march together in the first ranks, amongst the pioneers of free thought.'[25]

And to see a little more closely how these 'pioneers of free thought' carry on their work; how from these

[25] The *Franc-maçon*, March 1857, t. vii. p. 21. 'This fine and excellent speech,' says this journal, 'was received with loud cheers, and it was unanimously voted that it should be printed.'

heights and from these general principles, where the dupes of Freemasonry imagine that it innocently soars, these men of the lodges descend to the region of polemics and daily politics, let us say one word of the Revolution of 1871 and the Commune.

A solemn Masonic manifestation took place during the Commune, a month before the entry of the troops into Paris; but was it in favor of Versailles and the National Army? Certainly not. It was in favor of that horrible Communist insurrection, '*the greatest revolution*,' according to the Freemason Thirifocq, '*which it has been given to the world to contemplate*.'[26] The official organ of the Commune has given a full account of this demonstration; and Brother Thirifocq, one of its principal authors, has described it, on his side, in a curious paper, published in Belgium, which I have before my eyes.[27] There is then no doubt whatever as to the spirit with which it was animated. I shall abridge the details, and come directly to the capital point. On the 23th of April then,[28] in consequence of an appeal made

[26] *Appeal to Freemasons of every Rite*, by F.·. Thirifocq.

[27] *Appeal*, which we quoted above.

[28] On the 26th of April, in a preparatory meeting for the great

to all the lodges of the 'Orient' of Paris, an immense crowd of Freemasons, carrying sixty-two Masonic banners, proceeded from the Court of the Louvre to the Hôtel de Ville, preceded by five members of the Commune. The whole body of the Commune presented themselves on the Balcony of Honor to receive them. The statue of the Republic was there, girded with a red scarf, and surrounded by the trophies and flags of the Commune; the bearers of the sixty-two Masonic banners placed themselves successively on the steps of the staircase.[29] The rest of the Brother Masons grouped themselves in the Court.

'As soon as the Court was filled,' writes the *Official Journal*, 'cries of "Vive la Commune!" "Vive la Maçonnerie!" "Vive la République universelle!" were heard on all sides.'

manifestation on the 29th, Citizen Le Français, a member of the Commune, made the following declaration: 'I was heart and soul with Freemasonry when I was received into the Lodge 133, *one of the most Republican amongst them;* and I was able to convince myself that the *object* of Freemasonry and the Commune were the same.' Quoted by F.·. Thirifocq.

[29] *Appeal to Freemasons of every Rite*, by F.·. Thirifocq.

Then, after an exchange of speeches, in which the '*inseparable union of the Commune and Freemasonry*' were again and again proclaimed, and after Brother Thirifocq had made the following declaration—'If we should be foiled in our attempt to make peace, we will go all together, and, joining our companions in arms, take part in the battle'—the Freemason deputies, accompanied by the members of the Commune, went out of the Hôtel de Ville, the band playing the 'Marseillaise.'

Ten thousand Freemasons were there, and proceeded from the Hôtel de Ville to the Bastile; going down the whole line of the Boulevards, and crossing the Champs Elysées, their immense column arrived at the ramparts, planted there their sixty-two banners, and had a parley with the generals, in the hope of obtaining a peace *based on the programme of the Commune.* And after the necessary failure of such a step, a call to arms was sent out by means of balloons, from the '*Federation of Freemasons and their companions in Paris,*' to all the Freemasons of the departments. This appeal to arms ended with the cry, '*Vive la République!*' '*Vive les Communes de France, fédérées avec celles de Paris!*'

Such facts need no commentary. I know very well

that the 'Grand Orient,' without blaming the manifestation by a single word, declared *that it only compromised such Masons as had given their personal adhesion to it.* But, in the first place, there were *ten thousand* of them. And besides, what does it matter? And who, after such facts, can doubt the feeling which animated the Paris lodges?

If the Revolution of 1871 was '*atheistic*,' as it has been written; if, according to another horrible expression, it has '*blotted out God*,' this movement of Atheism which ended in such bloody horrors—where, I ask, was it more warmly seconded and fostered than in those Parisian lodges? where they also have striven to *blot out God*, and whose members wish to banish Him from the cradles of their children as from the graves of their dead; from school and college as from public life; in fact, from every place!

I write these lines in the midst of the municipal elections of Paris. Well, on what ground are these elections contested? It had never been heard of before—at least to such a degree—on the ground of *moral independence, and education without God!* The candidates put forward by the Democrats, who are they? Those who

have declared themselves formally for *lay* education—that is, for atheistical; and among these very candidates is one of the most important men in the lodges, a member of the 'Grand Orient,' Brother Massol; the very man whose violent Masonic speeches we have quoted against God and against all religious instruction. He proclaims these doctrines openly in his electoral addresses—he posts them on the walls of Paris; and yet his name comes out one of the highest on the poll!

Certainly, that these poor Paris people should have forgotten so soon—so short a time after the horrible calamities which these doctrines have let loose upon them; that they should still follow these blind guides; that they should still listen to the same masters, and by their votes obstinately resuscitate, as it were, legally, the Commune, before the eyes of stupefied France—no, I really do not know in all history a more fearful example of incurable blindness! But also I do not know anything in which is more clearly manifested the result of the subterranean working of the lodges. One can touch it, as it were, with one's finger.

When Freemasonry has come to this, I can quite understand how the more honest and frank among its

members, feeling themselves now strong enough, and sufficiently advanced in their operations to set aside former precautions of language, say openly what they wish for and where they are going; and demand with loud voices, *every year*, in the councils of the Order, the abolition of hypocritical restrictions which can no longer deceive any one. In fact, among the *ardent wishes* expressed yearly by the most active lodges, and which the *Monde-Maçonnique* enumerates with complaisance, I find the following decisive resolution:

'The lodges demand loudly the RIGHT TO DISCUSS POLITICAL AND RELIGIOUS QUESTIONS, AND ALL OTHER SUBJECTS WHICH INTEREST HUMANITY.'[30] In other words, they wish that that which is the avowed practice of the lodges and the essential work of Freemasonry, should become the right of all its members—the written rule—the law.

Such, then, is the truth. The essential object of Freemasonry is this: to mine all social and religious order. It pushes its works of sapping and destruction in careful parallels and at equal depths, under altars and thrones—those at least which are still standing; and he

[30] The *Monde-Maçonnique*, t. xiv. p. 430.

is blind indeed who does not see it! It says that it carries a torch to light the world; but no, the torch is that of the incendiary.

The doctrines which prevail in the lodges are impiety—that is, the radical negation of Christianity; and the negation, implicit but real, not only of Jesus Christ, but of God; not only of the Christian religion, but of *all* religion, all kinds and forms of Divine worship. This is the 'progress' of which she dreams for humanity. And the political form which she pursues to realize these designs, and upon which to build this new society,—without belief, without worship, without Christ, and without God.—is the Republic which everywhere is to be substituted for monarchies; but a democratic and socialist Republic.

Now we see what is at the bottom of all this Masonic work, whatever may be the illusions or the inconsequence of such-or-such a Freemason, a good and honest man perhaps, too easily deceived. This is the meaning of all her mighty symbols.

These are the ideas which are elaborated in the lodges, and which, thanks to this powerful Masonic organization, and to the active propaganda carried on by Masons

in the 'profane' world, have spread with fearful rapidity through each stratum of society.

And on a given day, when these ideas have made sufficient way, then the mines will be sprung.

It is thus that, after each political or social convulsion, Masons can (as on that morning in February) welcome *the triumph of their ideas;* it is thus again that Freemasonry mixes herself actively in our daily struggles, *and descends into the political arena;* and it is thus that she is become in reality, according to the saying of M. H. Martin, '*the laboratory of the Revolution.*'

CONCLUSION.

I.

Condemnation of Freemasonry by the Church.

Can we wonder, after all this, that Popes and Bishops should have condemned Freemasonry? And is it not a great duty that they have thus fulfilled, and a great service which they have rendered to humanity? For the two centuries during which Freemasonry has been, I will not say founded, but developed, in Europe, the Popes have never ceased their anxious watch over its movements; and in the eighteenth century two Sovereign Pontiffs, Clement XII. and the learned Benedict XIV.; and in the nineteenth century, Pio VII., Leo XII, Gregory XVI., and, lastly, Pius IX., pronounced against this association the most explicit and the most solemn condemnations.

Let it suffice to quote here some passages of the celebrated Bull '*Quo graviora*' of Leo XII., and a recent Allocution of Pius IX.

The Pope Leo XII., in this Bull, first calls to mind the condemnations pronounced against Freemasonry since the reign of Clement XII.; declares this institution to be the *open enemy of the Catholic Church;* and finally recalls the Bull of Pius VII., his immediate predecessor; then he himself renews all these condemnations:

'Beware of the seductive and flattering speeches which are employed to induce you to enter into these societies. Be convinced that no one can enter them without being guilty of grave sin.'

Leo XII. added, for the sake of those who had been beguiled with illusions on the subject, the following words:

'Although they are not accustomed to disclose what is most blamable in their Society to those who have not arrived at its highest grades, it is nevertheless manifest that the strength of these societies, so dangerous to religion, increases with the number of those who join them.'

Further on, in accents of the warmest charity, he conjures those who have allowed themselves to be seduced, to give up the lodges as soon as possible, and forbids, under pain of all the penalties pronounced by his pre-

decessors, any Catholic to be received into the Society of Freemasons.

Lastly, Pius IX., as a vigilant pilot over the vessel of the Church, in spite of the tempest which assails him in his own person, has spoken in his turn ; and recalling, in his Allocution of the 25th September 1865, the warnings given to Freemasonry by his predecessors, he continues thus : 'Unfortunately these warnings have not had the hoped-for result ; and we look upon it, therefore, as a duty to condemn this Society anew ; seeing that, from ignorance perhaps, the idea might arise that it is inoffensive ; that it has no other object but benevolence, and could not therefore be a source of peril to the Church of God.'

It is, in fact, in that illusion that the snare and bait of Freemasonry consists. The Holy Father, after having pointed this out, adds :

'We condemn this Masonic Society, and all other societies of the same nature, and which, though differing in form, tend to the same object, under the same pains and penalties as those specified in the constitutions of our predecessors ; and this concerns all Christians of every condition, rank, or dignity, all over the world.'

It is for this reason that all the Belgian Bishops, in a collective circular on Freemasonry, made the following declaration: 'It is positively forbidden to take any part in this Society, and those who persist in doing so are unworthy of receiving absolution as long as they shall not have sincerely renounced their error.'[1]

It is for this reason, again, that the Irish Bishops, assembled together in Dublin in April 1861, in a pastoral letter addressed to the clergy and faithful of their dioceses, pointed out Freemasonry among other contemporary perils, saying: 'It is for us a sacred duty to warn you to avoid these secret societies, and especially that of the *Freemasons*.'

Finally, not to multiply quotations any further, it is for this reason that the Bishops of free Northern America, assembled in council at Baltimore, pointed out and unanimously condemned the Society of Freemasons in a pastoral letter addressed to their diocesans.

In France, how often has not the Episcopate lifted up her voice to repeat the pontifical condemnations, and demonstrate the incompatibility of Freemasonry with Christianity?

[1] Circular of the Belgian Episcopate, December 1837.

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What the Bishops think of Freemasonry in France, Belgium, England, and America, they equally think in Germany. I have before me at this moment a pamphlet published by Mgr. de Ketteler. The conclusion of this calm and exhaustive treatise is this :

'There is then, on the one hand, the Catholic Church, and on the other, modern Freemasonry. Here the work of God, the work of Christ, and all those who believe in our Lord Jesus Christ ; there the work of men, who deny God and His Christ, or at any rate abandon Him. A Catholic who becomes a Freemason *deserts the temple of the living God to work at the temple of an idol.*'

After all, there are many Freemasons who themselves own frankly to the truth of these allegations. Thus the *Monde-Maçonnique* (May 1866, p. 2) quotes the words of Mgr. the Bishop of Autun : 'If one wishes honestly to remain a Christian, one cannot be at the same time a Freemason.' And the Freemason organ adds, with great sincerity : 'The prelate is QUITE RIGHT to speak thus. It is his right and his duty.'

equalled? Yes, divine charity carries philanthropy to heights where of itself it never could have climbed, whence new and unlimited horizons are discovered; in a word, Christian charity enables the poor human heart to lean on the heart of God, and, without setting aside any of the purely human motives to love one another, she gives to the love of man for man an ideal as pure, as fertile, as infinite, as the love of God Himself for humanity.

And morality! To make men more virtuous! Certainly, if this pretension be a genuine one, Christianity could not but approve of it; for it is what she seeks herself, long before and far more than Freemasonry. But let us be a little more explicit. How is morality understood by them? I do not mean by such or such a dupe among the Freemasons, who has never been initiated into the different degrees of the Order, and never will be; but by real Freemasonry, and by its chiefs whose words I have quoted. It is a morality which dispenses with every kind of religion; a morality without God or any form of worship; in other words, Freemasonry wishes men to live without prayer, without altars, without God, and without Christ on this earth.

Well, what is this doctrine, if it be not practical Atheism ?

Do not, therefore, let us hear of any more pretexts.

You have to choose between one of two things. Either you know what Freemasonry really is, or, kept down in its lower ranks, you never will know. Therefore, either you labor effectually in the work of Freemasonry, or you do not. In the first case, you act directly against your conscience and the Christian faith ; in the second, what business have you there ? It really needs an era of philosophical decadence like the present to forgive such glaring contradictions, or understand such extraordinary incompatibilities.

If you are a Christian, then do not ever set foot in these lodges under any pretence whatsoever ; or even, if you happen to be a man of a serious turn, and consequently an enemy to these ridiculous phantasmagoria and suspicious mysteries, keep away from them ; or if, seduced by their watchword and your own good intentions, you have been induced to join them, withdraw yourself as quickly as you can. In spite of you, a work is carried on in these lodges which is radically anti-Christian, lamentable for the welfare of souls, and sub-

versive of all order and morality. How many times have we not the sorrow of seeing, close at hand, its fatal results?

How, in a general way, do people get into these lodges? A young man of twenty, inexperienced, ardent, generous, has some friends a little older than himself, who have already been recruited by the Masonic propaganda.

'Why shouldn't you come with us?' they exclaim. The young man hesitates at first. 'What do you do there?' he inquires. They describe their gatherings in glowing colors; they boast of the object of the Society, the friends, the good company you meet with. They talk to him of philanthropy and progress; little by little, they draw him on by fine words. He yields at last, and consents to go in with them once to see what it is like. There he is caught; and the first step taken, the initiation once received, the links of the chain tighten round him; and if he should have gone in there with some religious principles left, very soon the spirit which actuates the lodges will infuse itself into his mind, all faith will depart from his soul, and all religious observances from his life.

And, in fact, in the daily practice of life, what do we

see? That, among the immense majority of its members, Freemasonry takes the place of all religion; that the men who frequent the lodges are never more seen in Christian temples. The lodge takes the place of the church. It is all at an end—no more faith, no more prayers, no more Gospel, no more Sacraments. For them religion has ceased to exist. These vague aspirations, this morality without God, these vain ceremonies, these empty symbols, suffice them, and very soon they are content to have no other religion and no other worship. Should they be initiated into some Masonic function or charge, and decorated with some insignia, it is a thousand times worse; the bonds are then drawn tighter and tighter, the estrangement from every description of religion increases, the lodge chains them for ever; and when the hour of death comes, when the family, with tears and prayers, conjures them to think of the safety of their souls, too often, alas! their entreaties are in vain. I have seen the most inexplicable instances of this obstinacy in men, who were, nevertheless, touched by the zeal and affection of a good priest, inclined by him to return to Christianity, and to whom nothing was wanting but that last step, that one act of faith, that neces-

sary adoration of Jesus Christ ; but no ; and the secret cause of this resistance was always the same :—it was *there*, and nowhere else. Freemasonry had made them its prey ; its heavy yoke was on their souls, and they *dared* not, even on their deathbeds, throw it off, and be once more free. How many Christian families know that I am saying now what is but too strictly true, and owe to Freemasonry alone this supreme sorrow !

For us, pastors of the flock, it is certainly no small sorrow to see in this century so many souls, so fit to become good Christians, and so disposed to be so, yet estranged altogether from us, and seeking, in vain and empty falsehoods, the light, the virtues, the progress of which the Saviour of the world is the fertile source, and the only real and powerful Inspirer.

What misery, and what a subject of bitter tears is it to see so many among those we love waste their strength and lose their lives in the vain struggle to build without God and to fight against Him !

I here conclude this study of Freemasonry. I have done it without bitterness against individuals, but not without a profound sadness at seeing the deplorable dis-

sent of so many of my contemporaries from that religion in the bosom of which they were born, and the powerful organization which exists in the world to promote either unbelief or religious indifferentism. What causes me also such inconsolable sorrow is to see, in consequence, so many generous natures and such noble efforts thrown away; men of sincere good-will deceived in their object; the progress of the world going the wrong way, in direct contradiction to its true interest; the increased division, in fact, instead of the union of humanity. Ah! this temple of unity and fraternity that you wish to build, my poor deceived brethren, it exists; but it is a building raised by the hand of God, and not by the hand of men. Its foundations are not laid on ruinous negations, but rest on a faith which is as firm as it is fertile. It is the great Catholic Church. Enter into it, you also, and you will find your place marked there. This temple of God invites all men to take shelter within its walls. Jesus Christ has died for you as well as for us. He is the Saviour, the Illuminator of all the human race. Come then to Him. Work for Him with us; for to persist in building without God and against God, I repeat it—with the Divine Word itself—is a labor which

will be eternally barren, and is an attempt as vain as it is culpable :

'Nisi Dominus ædificaverit domum, in vanum laboraverunt qui ædificant eam.'

F. M. Master

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